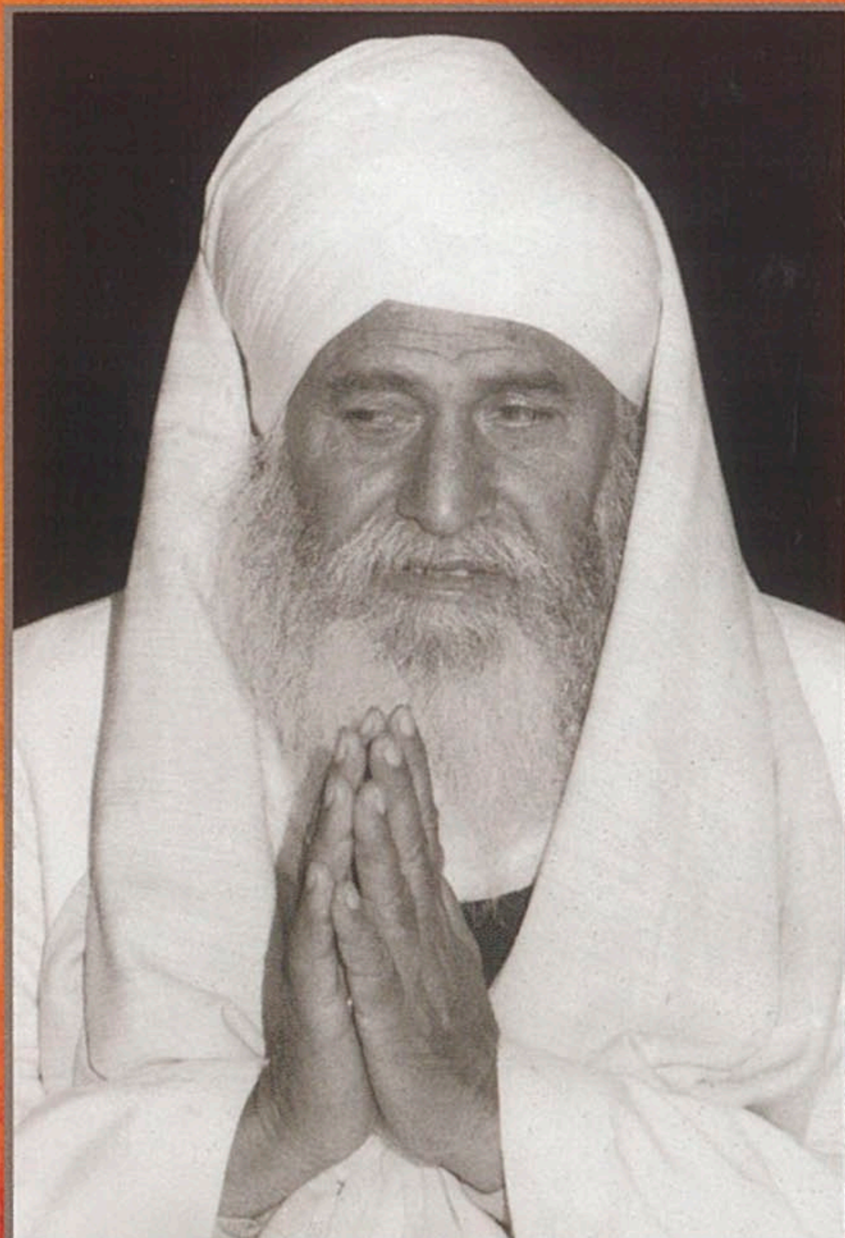
DIVINE MYSTIC REFLECTIONS
ON GURMAT



TALKS AND DIALOGUES
BOOK 2

Naranjan Singh

SAINT SCHOLAR NARANJAN SINGH JI
(SHIROMANI KATHAKAR)

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The price of this spiritual guide is not monetary but spiritual. Kindly read, understand and make an attempt to follow the teachings explained in this book.

OTHER INSPIRING BOOKS BY SAINT SCHOLAR NARANJAN SINGH JI

1. Divine Mystic Reflections on Gurmat – Book 1
2. ਅਰਦਾਸ ਕਲਾ
3. The Miracle of Ardaas(English translation of ਅਰਦਾਸ ਕਲਾ)
4. ਅਕੱਥ ਕਥਾ
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6. Guide to Spiritual Consciousness(English translation of ਜੀਵਨ ਜੁਗਤਿ)

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O' Lord, the world is in flames;
Save it with Your Grace.
Save it, whatever way it can be saved.
The True Guru shows the path of Peace
in the meditation of the True Name.
Nanak says that other than God
there is no other Liberator.

(Sri Guru Granth Sahib Ji 853)

FOREWORD

By Dr Harcharanjit Singh

Sant Giani Naranjan Singh Ji of Patiala, India - a divine mystic, was one in crores (millions). His whole life was a picture of humility and service to mankind.

At a very young age of five, he could read the Sri Guru Granth Sahib Ji.

He was blessed by many saints during his childhood, amongst them Sant Attar Singh Ji of Mastuana who is widely known as the Avtaar or the incarnation of God in this Kaljug.

Sant Ji's mother, Mata Harnam Kaur Ji, besides her usual Nitnem (daily prayers), used to do Sukhmani Sahib (Psalm of Peace) at least six times a day, sometimes standing on one leg in a stream of cold water. Such a pure soul was blessed with such a great saint, whose presence radiated greatness.

His earthly headquarters, the Guru Nanak Ashram, Patiala-India is a reflection of simplicity, as his great Divine self was. Thousands of people from all parts of the world would come to this holy man of God for guidance, peace, solace and blessings. His very abode was a place of peace and tranquility.

Sant Ji had spent more than sixty years of his life teaching people the Guru's way of life. He advised them to become attached to Sri Guru Granth Sahib Ji, which, in his words is a Jyot (Divine Light) of the ten Sikh Gurus. His greatness lay

in the fact that he guided people to the Eternal Guru of the Sikhs, Sri Guru Granth Sahib Ji and not to himself. He never failed to advise people to stay away from individuals who claimed and professed to be living gurus.

A modern living guru today would sit on a soft velvety sofa and have flower petals showered on his head by his disciples. On the other hand, Guru Arjan Dev Ji, the fifth Nanak, was seen sitting on an iron sheet below which a fire burned and hot sand poured over his head and in the midst of it still sang the praises of the Lord; 'Sweet is Thy Will O' God, I crave from Thee nothing but the wealth of Thy Name.'

Sant Ji participated in the Council for the 'Parliament of the World Religions', which was held in Frankfurt - West Germany in August 1986. He was a patron of this organization. In his plenary address he explained that, "... In essence, all religions of the world are the same, that is, to bring God's blessings to all and not to a chosen few. We are in God, and God is in us. We are His children, we are brethren. We must denounce violence both in thought and in action, and live in perfect harmony. That is the way to ultimate salvation; the other leads to doom and destruction."

Sant Ji used to say that the main purpose or goal of this precious human heritage, which even the demi-gods (devtas) desire, is to be in oneness with God or God realization or to visualize the spiritual form of the Lord. He said we should endeavour to achieve this goal in this life itself.

We do not know what is going to happen to us when we die. Transmigration of the soul or the cycle of the 84-lakh (8.4 million) species of life awaits those who turn their back to the teachings of Sri Guru Granth Sahib Ji.

Sant Ji also said that the best form of God-worship was to sembhaal (observe) the Amritvela, the last pahar (quarter) of the night - three hours before daylight. This Amritvela is designated as the Deathless time. It falls once every 24 hours of the day. Any person desirous of saving himself from repeated births and deaths has no choice but to observe this immortal time. During this period of the night, one should do Simran and sing the praises of the Almighty Lord.

Even if one can meditate or become one-pointed in thought for a few minutes during this time, one can accomplish much in one's daily affairs, with renewed energy. For example, if you are a businessman or a physician, Simran helps you to better your profession; otherwise whatever action you perform or undertake, will disconnect you from that Source and your energy is thereby dissipated.

Sant Ji also advised that upon waking up early in the morning and opening one's eyes, one should repeat "Dhan Sri Guru Granth Sahib Ji" five times, before proceeding to perform anything else. This will ensure that one will always be in correct frequency with one's Guru Ji, similar to a bulb connected to the power-line. One's centre or powerhouse is the Lord.

Sant Ji also exhorted and counselled on the need to take out Deswand (giving 10% of earnings to charity) of one's honest earnings, in addition to one's time for God's work.

In the words of Sri Guru Gobind Singh Sahib Ji, one who does not believe in Deswand, is not faithful and would indulge in falsehood.

Sant Ji invariably shunned controversies and advised those who came to him never to get involved in them.

Nindah or slandering others and listening to gossip is one of the greatest sins which God does not easily forgive.

He spread the concept of universal prayer.

ਸਲੋਕ ਮ: ੩ ॥

ਜਗਤੁ ਜਲੰਦਾ ਰਖਿ ਲੈ ਆਪਣੀ ਕਿਰਪਾ ਧਾਰਿ ॥
ਜਿਤੁ ਦੁਆਰੈ ਉਬਰੈ ਤਿਤੈ ਲੈਹੁ ਉਬਾਰਿ ॥

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ਨਾਨਕ ਅਵਰੁ ਨ ਸੁਝਈ ਹਰਿ ਬਿਨੁ ਬਖਸਣਹਾਰੁ ॥

O' Lord, the world is on fire. Showering Thy benediction save it Thou.
Through whichever way it can be delivered, deliver it that wise.
The True Guru shows the path of peace
in the meditation of the True Name.
Without the Lord, Nanak sees no other Pardoner.

(Sri Guru Granth Sahib Ji 853)

One should get attached to this prayer at all times and should disseminate this concept to others throughout the world for the salvation of mankind. Sant Ji used to say that the whole world is engulfed in the fire of sins; only the Grace or mercy of the Lord can save it from destruction.

Some of Sant Ji's precious words or sayings on Gurmat are listed below for the benefit of the Sangat:

1. To believe in Sri Guru Granth Sahib Ji with full faith and one-pointedness of the mind. To stay away from Devi and Devtas (demi-gods), as they are lower powers and are servants

of the one powerful Master, the Almighty Lord. He who puts his feet into two boats will certainly drown. As the Holy Bible says, 'A servant cannot serve two masters'. As long as man does not take the one Lord's support and does not follow the path with a one-pointed mind, the secret of life will not be revealed to him.

2. Attachment to God is only possible if one can manage to break one's attachment to the material world and from the attitude of me and mine. So long as one is attached to worldly desires, one will remain severed from the Lord.

3. The meaning of Guru is perkash (perfect light). Gurdwara means light-house. One cannot divide light in the way one can divide material things such as dollars, property, etc. One should cease this low thinking that this Gurdwara belongs to Majha, Malwa or Doaba or other divisions by caste, etc.

4. The biggest sin is to offer one's updesh (advice) to others but not follow such advice oneself. One should give updesh to one's own mind and battle with it's evil desires. There is a big battlefield inside every human body; only people who are spiritually ignorant fight outside.

5. One's real enemies are not outside oneself but inside. They are lust, anger, greed, attachment to worldly things and ego.

6. The first step of Bhagti is the unacceptability of any reaction. Someone may criticize, offend or provoke us - which could trigger off a reaction of vengeance or become an annoyance. Do not accept that reaction. This is the first step of Naam.

7. Simran means to regain or restore one's dissipated energy. One's energy is utilized or invariably wasted in seeing,

speaking, hearing or in performing one's duties and also in enjoying or entertaining oneself. This dissipation of energy is caused by one's spiritual ignorance. 8.In Kaljug, kirtan (singing God's praises) is a very exalted form of the Lord's praise. Guru Ji has joined kirtan to Sadh Sangat. Without Sadh Sangat, one cannot change for the better, and without changing for the better, there is no question of salvation or immortality.

9. Always give respect to the Granthi Singh (priest). They are the wazir or the Prime Ministers of Guru Ji. Disrespect to them is a sign of disrespect to Guru Ji.

10. The formula for attaining Brahmgyan or to become a Brahmgiani or God realization is to surrender oneself before Guru Ji and to dedicate one's life in the service of Guru Ji. The secret cannot be obtained without total and unconditional surrender before the Guru.

11. Asking anything from God other than Naam will ultimately lead one to dukh (difficulties).

12. One should not be attached to pictures of the Gurus because pictures are not reality; they are merely the artistic creation of man. As indicated in Gurbani, God cannot be installed, nor can He be created by anyone.

13. When the committees in the Gurdwara stop locking the Golaks, then, understand that Satjug has come.

14. A Sikh should eat less, sleep less, be compassionate and forgiving. Gluttony and excessive sleep ultimately lead to the destruction of the body. Too much sleep can be compared to a state of death. If a person is dead most of the time, then what spiritual benefit is he going to earn?

15. One's body is the temple of God. Lust, anger, greed, attachments to worldly things, ego and evil actions destroy the body. One cannot possibly obtain Darshan of the Lord by destroying the temple where He lives.

16. Gurbani is above wisdom and intellect. If one wishes to understand Gurbani by utilizing wisdom and human intellect, then one will gain nothing. One can only understand it by faith and conviction.

17. In the house of Guru Nanak Dev Ji, only one thing counts: How much Naam Simran and Bhagti we do after taking Amrit from the 5 pyarays; Guru Ji says the rest is all ego and vain talk.

18. We believe in the principle of give and take. Guru Ji's principle is different from ours; Guru Ji exhorts us to always give and never to take.

19. When a person removes evil from his mind, then he does not see evil or badness in anybody in this world.

20. Gurbani should not be read like a parrot; one should attempt to understand what one reads and to vichar or contemplate its deep meaning within the text. Only by 'vichar' of the Gurbani can one proceed spiritually higher.

21. Whatever one sows, one has to reap; either in this birth itself or in the subsequent ones.

22. When one's inner self is thoroughly illuminated with Celestial Light, only then can one truly be considered a Khalsa.

23. To Win the mind is to Win the whole world; 'Mun Jeetay Jug Jeet'.

24. Break away from the material world, not by action but by thought. Live the life of a lotus flower in a pond - within this world and yet uncontaminated by it. Maintain a simple existence and develop high thinking. If one lives in the company of the saints, one can learn to maintain such a life.

25. The Shabad is the eternal Guru of the Sikhs and a disciple is he who surrenders himself before Guru Ji's feet in thought, body and action.

Dr Rabbi Albert from Kent, England remarked in his plenary speech at the Conference of Council of World Religions in Frankfurt, West Germany in August 1986:

"In the presence of such a person as Sant Naranjan Singh, I have never felt myself to be a Jew nor he a Sikh. Such is the love flowing from him. One knows when one stands in the presence of greatness. I am fortunate to have met and received the blessings of such a person."

As Gurbani guides us, such high spiritual souls are not destined to revolve in the cycle of births and deaths. They are sent here by the Lord specifically to help the suffering mankind.

ਜਨਮ ਮਰਣ ਦੁਹਹੂ ਮਹਿ ਨਾਹੀ ਜਨ ਪਰਉਪਕਾਰੀ ਆਏ ॥

ਜੀਅ ਦਾਨੁ ਦੇ ਭਗਤੀ ਲਾਇਨਿ ਹਰਿ ਸਿਉ ਲੈਨਿ ਮਿਲਾਏ ॥

Both above birth and death are
the philanthropic persons who come to do good to others.
They give the gift of spiritual life, apply men to divine devotion
and make men meet with the Lord.

(Sri Guru Granth Sahib Ji 749)

This great divine mystic was awarded the title of 'Shiromani Kathakar' (Chief Exponent of Sikh Scriptures) by the Shiromani Gurdwara Parbhandak Committee (SGPC), Amritsar for his priceless contribution to the Khalsa Panth.

He left his physical body and finally merged with his Master on Wednesday, 25th May 1994. This brilliant ray of light has merged with the Sun; a droplet of pure water has returned to its eternal ocean of bliss.

ਕੋਟਿ ਅਪ੍ਰਾਧੀ ਸੰਤਸੰਗਿ ਉਧਰੈ ਜਮੁ ਤਾ ਕੈ ਨੇੜਿ ਨ ਆਵੈ ॥

Millions of sinners are saved in the company of the Saints and Death's minister draws not near them.

(Sri Guru Granth Sahib Ji 748)

APOLOGY

While compiling this book, Divine Mystic Reflections on Gurmat Book 2, I would have made many errors while interpreting Sant Giani Naranjan Singh Ji's teachings on Gurmat. I ask forgiveness from him and Guru Ji.

REFERENCE

Sri Guru Granth Sahib Ji - translations by Man Mohan Singh Ji.
Gurmukh Marg - Prithpal Singh

BIOGRAPHY OF SANT GIANI NARANJAN SINGH JI

by Surjit Kaur Gandhi

I had his first 'darshan' and acquaintance when Sant Ji came to perform the marriage ceremony of my younger sister. At that point, my father, the late Sardar Santokh Singh Ji, was the managing director of the State Bank of Patiala. Sant Ji came to our house on 10th May 1958. Since then, by the Grace of Akal Purakh, I have been with him. I have thus witnessed him spending his whole life in the service of the suffering mankind.

Sant Ji was a rare personality, unique in many ways. His very presence gave one a great sense of serenity; a quality which he seemed to radiate. Whilst sitting in his presence, there was no necessity for conversation; his holy presence by itself brought peace and tranquility.

The divine verses emanated from his lips melodiously and the Sangat listening to him would be astonished and spellbound by his very melodious voice, raining Amrit, in the form of Gurbani. The penetrating pin-drop silence invariably overwhelmed the audience whenever he performed Katha to thousands of people gathered to listen to his priceless teachings on Guru Ji's way of life.

From his childhood, Sant Ji became receptive to spiritual influences. At the age of seven, he sought seclusion and would be alone for hours on end reciting Gurbani. At such a young age, he never failed to awake at 1.00 am to do kirtan

until 4.00 am whereby he would break his fast by taking some curd.

He was at Dam Dama Sahib for seven years from the age of seven doing kirtan daily at Amritvela. At the age of fourteen, he came to Patiala and started the Gurshabad Di Vichar at Gurdwara Dukh Neewaran Sahib (the historic place of Sri Guru Teg Bahadur Sahib Ji). Sant Ji commenced giving religious discourses (known as katha) for nearly half a century at Patiala and at other towns and cities in India.

Sant Ji travelled extensively all over India and foreign countries such as Canada, USA, Singapore and Malaysia. He spoke to eager audiences wherever he visited and never failed to rekindle the light of religion in many hearts.

He gave material help and spiritual comfort to those who came to him for help. He was indeed a picture of benign simplicity and disseminated love to one and all that came to him. A great philosopher, a genius and a great thinker, he never failed to cast a spell on his audience whenever he spoke on any subject. Words came to him in effortless fluency, and he was extremely careful to weigh every word before uttering.

Sant Ji's father, Sardar Isher Singh and mother, Sardarni Mata Harnam Kaur Ji were real spiritual guides and teachers to Sant Ji during his childhood and adulthood. His mother was a very generous and kind-hearted soul - a pillar of support to Sant Ji.

Sant Ji received his early education from Baba Gopal Singh Ji, the (Head Priest) Granthi of Gurdwara Sahib Sulisar and continued his education at Guru Ki Kashi at Dam Dama Sahib. When he was four years old he was blessed by the

great saint of Kaljug, His Holiness Sant Attar Singh Ji of Mastuana Sahib. Sant Attar Singh Ji told Sant Ji's mother that her young child would become a Brahmgiani one day.

He had his education of Dasam Granth from Giani Sahib Singh Ji and his Sanskrit education from Pandit Kartar Singh Ji. During his childhood, Sant Ji was blessed by Sant Gulab Singh Ji, Sant Nand Singh Ji of Patiala, Sant Nand Singh Ji of Kalera, Sant Jawala Singh Ji of Harkowal and Sant Teja Singh Ji. They not only blessed him but also commented that, "such a soul is very rarely born on this earth."

Whenever he gave his discourses, mute wonder lurked in the hearts of his listeners at the sweetness of his gentle words. At that juncture, he seemed to have arisen from his centered consciousness to the Divine plane of the Self. He expounded Guru Ji's words in such a way as to move the heart of each and every one of his listeners.

Sant Ji had a thoroughly grounded knowledge of, amongst others, the Upanishads, the Bhagavad Gita, the Islamic Koran, the Bible, the Vedas, the Puranas and the teachings of Gautama Buddha. Great men like Sant Ji do not have to preach; their very presence open their hearts to others and in doing so, give their innermost experiences. In Sant Ji's holy presence, one would feel at peace and at ease.

Sant Ji had the knack of making you feel that you are the focus of his attention and love. His heart emanated love and kindness to all. His image lingers in one's mind after coming away from his divine presence.

When anyone of his loved ones fell ill, or was in pain and in distress; he suffered more than they did, as if he was taking their difficulties and ailments upon himself.

His touch was healing; it cooled the fevered brains of his devotees, and his words of love and hope poured balm on the suffering souls. **Despite helping the needy, Sant Ji still asked himself whether he was competent and qualified enough to render the healing touch and to impart the Divine message of God's Grace to the suffering humanity.** Sant Ji used to question himself as to whether he was worthy of the trust and the love, which the Sangat placed in him.

There was complete unanimity in his thoughts, words and deeds. He possessed a lovable and affectionate nature. Truthfulness, honesty, sincerity, love and devotion were the inherent traits of his personality. He had a very sympathetic and tender heart.

He always tried to console the hearts of the aggrieved people and attended to their problems with love and affection. People afflicted with worldly or spiritual problems never hesitated to seek solace and peace of mind in Sant Ji's company.

The uniqueness of Sant Ji's personality was that he was a learned scholar, a very good speaker, and a man of great mystic vision. Therefore, his conception of God was not merely a scholarly presentation or an outcome of logical reasoning but it was the expression of his profound divine meditation and intuition.

Sant Ji was a great humanist. The entire mission of his life was to remove the pain and miseries of the suffering humanity and to provide man with vigour and energy with which to face the ordeals of a practical life. To lead a life of peace, progress and solace in this material world and also in the hereafter, is the 'summum bonum' of every human aspiration.

To be able to attain this cherished goal, Sant Ji prescribed

the following three paths: -

1. The path of spiritual knowledge
2. The path of self-discipline
3. The path of love.

He, himself, was a great lover of knowledge. It was his firm conviction that without knowledge, it is a very difficult task to discipline oneself. Spiritual knowledge is a divine gift for the individual. Man should harness all efforts to gain divine knowledge and self realisation.

Extracts from a very important speech, given by Sant Ji at Gurdwara Sahib Nanak Mtta on 28th February 1971, were recorded by me at that time.

In that speech, Sant Ji, for the first time, mentioned about Sant Attar Singh Ji's Brahm Vidya Niketan. It was his vision that this Brahm Vidyala would be an example before the world and would ultimately produce highly spiritual souls. Sant Ji further said in his speech that the concept of Brahm Vidya Niketan is the Voice from Dergah (Court of the Lord) to the Sangat of the world; for the betterment of mankind, which is suffering from spiritual darkness.

Some of Sant Ji's priceless remarks on Gurmat or Guru Ji's way of life are given below: -

1. Sant Ji always stressed the need to discard the feeling of me and mine. All bitterness arise from the feeling of me and mine.

2. Sant Ji often said that both the poverty of the heart and poverty of wealth cause the sorrows of the world.

3. Merely reading the Gurbani is of no avail but taking the meanings of the written words to heart is what that counts most. 4. Only the meek and humble will inherit the Kingdom of God.

5. The most excellent way of life is to accept the Divine Will of the Lord in whatsoever situation He wishes to place us in.

6. Prayer from the depth of one's heart never remains unanswered.

7. It matters not how a man dies, but how he had lived.

8. The greatest conquest is the conquest of the mind. The real battle is waged within one's own self. One's real enemies are inside one's self and not outside as we presume. The biggest battlefield is inside us; only fools fight enemies outside. Man's actual foes are lust, anger, greed, attachments to worldly things and ego.

9. Sukhmani Sahib may be read lakhs (hundred thousand) of times, but if pride and avarice persists in the heart, nothing is gained - one's fight for internal bliss is lost.

10. Mechanically hurrying through recitation of the Gurbani is mere self-delusion; it does not make one's heart and soul move in unison towards the Lord.

11. Fortunate indeed is he who can say, "By the Grace of God, I have met my Guru and by the Guru's Grace, I have met my Lord."

12. A person becomes a Saint only when he merges himself in divine love. Then, whatever the Saint does, "God is the doer; the sage is merely an instrument in the hands of the

Lord."

Sant Ji always guided people to Sri Guru Granth Sahib Ji and not to himself. He advised people to stay away from individuals who claimed and professed to be living gurus.

ਪੈਰੀਂ ਪਵਣਾ ਛੋਡੇ ਮਤੇ, ਵਾਹਿਗੁਰੂ ਜੀ ਕੀ ਕਹਿ ਫਤਹਿ ॥

MESSAGE FROM SANT GIANI NARANJAN SINGH JI

Waheguru Ji Ka Khalsa

Waheguru Ji Ki Fateh

The purpose of this book is to make the reader worthy of the love of God and to enable him to receive His Bounties. It has the freshness of thoughts.

The main aim of writing this book is to liberate man from the three-fold sufferings, namely:

1. Physical disease
2. Mental disharmony
3. Spiritual ignorance.

The way to overcome Evil is by goodness; Sorrow by joyfulness; Cruelty by wisdom & compassion.

This book is a nice balance of thoughts. As the Buddhist saying goes, 'An experience worth following'.

Naranjan Singh

24th April 1994

GURMUKH MARG

THE WAY OF A GURMUKH

KALJUG

What is Kaljug?

Kaljug is the name to denote a certain period of time. The time is divided into four periods :

1. Satjug
2. Tretajug
3. Duoparjug
4. Kaljug.

In every Jug (period of time), the length of human life-span is different, and the way of achieving oneness with the Lord is also different.

According to Bhai Gurdas Ji (who wrote the Adi Granth or the first Granth on the instructions of Guru Arjan Dev Ji), in Satjug, man's life-span was up to one lakh (100,000) years. In that period, people were simple; they did not believe in making big houses or mansions, and were inherently truthful.

In the next Jug, that is, Tretajug, man's life-span was reduced to ten thousand years. In this period, people used to please God by performing a 'Jagh' festival which was solemnly commemorated for a long period of time. The Avtaar of this Jug was Ram Chander Ji, the son of King Dasartha.

Following the period of Tretajug came Duoparjug. Man's life-span was reduced further - to one thousand years. 'Murtee Puja' became the way of life in this Jug. Krishn Bhagwan was the Avtaar of this Jug.

The present Jug within which we are existing is Kaljug. Man's

life-span has now reduced to only one hundred years. The current way of achieving oneness with the Lord is by way of performing Naam Bhagti or Naam Simran, and the Raj Guru of this Jug is Guru Nanak Dev Ji.

Kaljug and Satjug are also in man's mind, and they have a relationship with man's karams or way of life. When the effect of Kaljug is predominant in a person, he exhibits bad qualities like anger, lust, falsehood, quarrelsome attitude, duality, greed and attachment to worldly things. When the effect of Satjug predominates in him, then truthfulness, contentment, a disciplined life, satsang, Naam Bhagti and away from duality(dubda) manifests.

Guru Nanak Dev Ji's way of reaching God is considered to be supreme in Kaljug. His teachings fall under the following main headings:-

1. Mool Mantar: There is one God; True is His Name; Creator; Immortal; Without fear; Without enmity; Unborn; Self-illuminated, and Realized by the Grace of the Guru.
2. To ask for everyone's happiness and well-being: One who asks for the well-being and happiness of others, will himself, always remain in happiness.
3. Naam (Japna or meditation), Daan (to give to charity or performing charitable deeds), Kirt (to earn one's livelihood by honest means), Ishnaan (bathing in the early hours of dawn followed by Naam Simran: physical and spiritual bath).

One should not depend upon others for one's daily meals but endeavour to work to feed oneself and to support one's family. Guru Nanak Dev Ji, during his last years on earth, spent his time attending to his farms in Kartarpur. He practised

the life of a gristhi (house-holder) when he settled down at Kartarpur.

Kirt does not mean that one should spend the entire day running after money, attempting to collect as much as one can by illegal means, cheating, defrauding or indulging in black money dealings. Money earned sinfully does not bring happiness; it is, in fact, the cause of much distress and anguish in the end.

ਪਾਪਾ ਬਾਝਹੁ ਹੋਵੈ ਨਾਹੀ ਮੁਇਆ ਸਾਥਿ ਨ ਜਾਈ ॥
ਜਿਸ ਨੋ ਆਪਿ ਖੁਆਏ ਕਰਤਾ ਖੁਸਿ ਲਏ ਚੰਗਿਆਈ ॥

Without misdeeds it is not amassed (wealth),
and it departs not with the dead. He, whom the Creator Himself
destroys, him He first deprives of virtue.

(Sri Guru Granth Sahib Ji 417)

Guru Ji also says that beautiful mansions studded with diamonds and other gemstones are also not the means by which one can secure happiness. Happiness and peace of mind can only be obtained by joining one's 'surat' with the Shabad or Naam Simran.

ਸਿਮਰਤ ਸਿਮਰਤ ਪ੍ਰਭ ਕਾ ਨਾਉ ॥
ਸਗਲ ਰੋਗ ਕਾ ਬਿਨਸਿਆ ਥਾਉ ॥

By continuously remembering the Lords Name,
the abode of all diseases is destroyed.

(Sri Guru Granth Sahib Ji 191)

Waheguru or God is the Guru of Guru Nanak Dev Ji. He is in fact, the Guru of the whole of mankind, and is present inside each and every human being, every creature and in all matter. Gurmat does not believe in a living Guru; Guru Ji's form is the Gurbani or Shabad. Various pictorial representations made of the various Gurus, from Guru Nanak Dev Ji to Sri Guru Gobind Singh Sahib Ji, are all artists

impressions and do not represent the true and actual form of the Gurus they depict.

'Gur Murat Gur Shabad Hey', meaning: Guru's form is the Shabad. This is Gurmat.

Man has no power, nor does he know any strategy to free himself from the cycle of births and deaths. The Lord who has the power to do all these things acts through everyone and watches. Says Guru Nanak Dev Ji: There is no high and low (as none has any power; it is only the Lord's Power that works everywhere). To say anything is also not within our power. To remain silent is also not within our power. In whose hands are all these powers? God is Himself doing everything and making others do His dictates. His power is present everywhere. Only with His support can we be successful in our undertakings. Guru Ji says again and again in Gurbani that God does whatever He likes to do. That is why He is called the Karta Purukh in Mool Mantra. How does one become truthful in His Court, and how does one break the wall of falsehood? How does one reach the Truth or Reality; the Supreme Power of this Creation? Simply by listening to His Order, because His Order is He Himself.

Guru Ji says: there are always two things present - falsehood and Truth. Human beings believe in falsehood because of illusion. Guru Ji calls it a wall of falsehood. The aim of human life is to find Sach (The Truth) and to merge with it. One who earnestly desires to break the wall of falsehood and discover the Truth or Ultimate Reality has no other option but to go inside the Hukum (Order) of Waheguru Ji.

What are the obstacles or hindrances which beset one in his desire to follow the Order of the Lord? The biggest obstacle

is the evil of haumai (ego), the self-centred being who never stops thinking or saying me and mine. How does one break down this wall of falsehood, or ego? By following the Divine Hukum (Order) which is always present in the human being.

Because of illusion, man thinks the Order of the Lord is far away from him and is unreachable. Here is a simile of an illusion: a piece of rope lying on the ground in the dark will resemble a snake, but when the darkness is removed, the illusion of the snake vanishes and the object is seen as a piece of rope.

What is the reason for not understanding the Lord's Hukum? The reason is: the ignorance of that person whose soul is shrouded by darkness towards His Divine Self. This attitude is also called 'pitch darkness of the mind'. This can be removed by Gurparsad (Grace of Guru Ji), otherwise that person goes through his whole life believing falsehood as the Truth. There were thousands of Sikhs in Kartarpur Sahib during Guru Nanak Dev Ji's time. But only one understood the Hukum of the Lord, and that person was Bhai Lehna. It was not that they were not Sikhs; they got up punctually to perform their Amritvela; took their early morning bath and bowed at the feet of their Guru Ji. They were all dedicated Sikhs, but they could not understand the Hukum of the Lord which is called 'bujna' in Gurbani. Even Mata Sulakhani Ji complained to Guru Nanak Dev Ji that he was not treating his two sons as they should be treated. Guru Ji replied that she would understand it in due course.

One day, Guru Ji took his two sons, Sri Chand Ji and Lakme Das Ji and Bhai Lehna Ji to the farm. He pointed to a bundle of grass, which was wet with dripping water and mud. Both his sons refused to carry the bundle of grass to the house.

They replied that their clean and expensive clothing would be soiled by the dripping mud.

Bhai Lehna Ji was also from a wealthy family. His clothes were also made of silk. However, when Guru Ji looked at him he unhesitatingly carried the muddy bundle of grass on his head. Mata Sulakhani Ji witnessed this scene and commented to Guru Ji that he should not have suggested it; Bhai Lehna had just arrived only a few days back and was their guest; his expensive silk clothing had been soiled by the muddy bundle.

Guru Ji explained that he wanted this bundle of grass to be carried on the heads of his two sons. Guru Ji further explained to Mata Sulakhani Ji that, the bundle was not just a bundle of muddy grass; it was the crown of this world and the next (spiritual) world.

ਲਹਣੇ ਧਰਿਓਨੁ ਛਤੁ ਸਿਰਿ ਕਰਿ ਸਿਫਤੀ ਅੰਮ੍ਰਿਤੁ ਪੀਵਦੈ ॥

Nanak placed the royal crown over Lehna's head
and hymning the Lord's praise, quaffed nectar.

(Sri Guru Granth Sahib Ji 966)

What was the reason that the crown was placed on Bhai Lehna Ji's head? The Hukum had been ordained and had been written and kept inside a person. That person, Bhai Lehna Ji, had it inside him, and outside too as he had externally expressed it. He, who understands this Hukum or feels its presence, or anpav, has surrendered himself to his Guru Ji through his mind, his body and his material wealth.

There are two main schools of thought:

1. Bhagti marag (way)
2. Marag of Renunciation

Bhagti marag, first started by Narad Muni, continued up to the time of Guru Nanak Dev Ji, who also advocated the Bhagti marag or the way of devotion and love for God.

The marag (way) of renunciation was originated by Guru Gorakh Nath. This marag is a very difficult one. The body is committed to various forms of physical torture. The marag of renunciation advocates that, if the eyes see evil they should be punished; if the ears hear evil and gossip, and if the hands and feet are involved in evil deeds they should be correspondingly chastised. The followers of the path of renunciation feel that control and disciplining of the mind can be achieved by torturing the sense organs and the physical limbs involved in the evil deeds. They also feel that the way of a gristhi(house holder) is full of dukh (unhappiness) and is an ocean of worries and anxieties, hence meditation or Naam Simran is not practicable. And so, they renounce the life of a gristhi.

But Bhagti marag or Gurmat does not believe in the above theory. Gurmat and Bhagti marag say: put the mind straight; it is the root cause of all trouble. The problem is that the disease, or evil, is in the mind. By cleaning the body, we will in no way be successful. Discover the root of the disease and then try to cure it; the disease or evil is in the mind and not the body. From one's mind emanates one's thoughts:

Sikalp (positive thoughts) and Vikalp (negative thoughts). So, try to correct your thoughts and keep a careful watch on them.

As we serve, so we become.

Gurmat, time and time again, advises us to control our thoughts and restrain them from thinking of evil things and to refrain from harbouring and nurturing evil desires. As we train to do this, the Way would be revealed to us and we would become more and more attuned to Naam Simran. With Naam Shakti, power will flow into us. Like a boat ferrying across a river, so it will be with Naam Shakti - that we can cross this ocean of fear whilst living a householder's life.

Without Naam, the mind remains impure, just like milk when adulterated with water becomes dilute and impure. The mind that starts on the path of Bhagti marag is like butter, which, when mixed with water, does not become adulterated and impure. The mind absorbed in Naam Simran grows ever stronger amidst difficulties and unhappiness befalling us in this life. Such a mind does not wobble or crack under adverse circumstances. A very fine example of this steadfastness of the mind is recorded in the life of the fifth Sikh Guru, Guru Arjan Dev Ji. Whilst seated on a hot plate and with hot sand being poured over his head, Guru Ji asked Miah Mir, a holy man why he(Miah Mir) was crying and in distress. Guru Ji was in bliss, as everything was happening in God's Will.

ਤੇਰਾ ਕੀਆ ਮੀਠਾ ਲਾਗੈ ॥

ਹਰਿ ਨਾਮੁ ਪਦਾਰਥੁ ਨਾਨਕੁ ਮਾਂਗੈ ॥

Thine doings seem sweet unto me.
Nanak craves for the wealth of God's Name.

(Sri Guru Granth Sahib Ji 394)

There are two ways to cross a river: one way is by swimming across, and that constitutes the marag of renunciation. The other easier way is to sit in a boat and be ferried across. The latter way is the Gurmat way or Bhagti marag.

When Hanuman made a bridge of stones and boulders to create a way for Raam Ji's army to cross over to Sri Lanka, he wrote 'Raam' on every stone and threw them into the water and the stones floated. Thus, Raam Ji took his whole army across, invaded Ravan and killed him.

For Yog Mat, or a way of renunciation, you will need plenty of time, many years of tapasya; but in Kaljug where life-span of human beings is very short, Naam marag is the best way.

As Gurbani says,

ਤੀਨੌ ਜੁਗ ਤੀਨੌ ਦਿੜੇ ਕਲਿ ਕੇਵਲ ਨਾਮ ਅਧਾਰ ॥

.... In the iron age (Kaljug), the Name is the only support.

(Sri Guru Granth Sahib Ji 346)

Naam marag should never be regarded as a way of idle talk; it is a marag of spiritual earning. As Gurmat says, "Karni bajuh teray na koe," meaning: without spiritual earnings, one cannot cross the ocean of fear. But, to get spiritual earnings, the jugat (method) has to be taken from Guru Ji. For the proper spiritual path to unfold, Guru Ji's teachings are of utmost necessity. Following the advice given by Guru Ji, one will be able to cross this ocean of material bondage.

Guru Ji tells his disciples the jugat, or way of life that enables one to meet the Formless Lord. Without Guru Ji, there will be total darkness of ignorance. Guru Ji's way is free from jantra, mantra, ridhi, siddis and all evil ways.

Guru Ji's way teaches us to lead a disciplined life and not to

waste precious time, bestowed upon each of us by the Lord, in finding faults in others and gossiping about them. People who do such things never progress in their spiritual life. If your ears listen to bad deeds about others, then understand that you are far away from Naam. The same is true about indulging in eating and sleeping in excess of what is necessary. All things should remain under one's mental control.

Gurmat exhorts all human beings to be free from the cycle of birth and death. The human soul is caged in the world governed by the three Gunas of Tamas, Rajas and Sattvas and the *Me* and *Mine* of the ego.

To break away from *Me* and *Mine*, Guru Ji has advised us to repeat, *Tu Tu*. This is the mind's special quality, that is, as it thinks so it becomes. So, when a person every now and then repeats *Tu Tu* he will ultimately forget *Me* and *Mine* and obtain salvation from this place of sorrow.

ਕਬੀਰ ਤੂੰ ਤੂੰ ਕਰਤਾ ਤੂ ਹੂਆ ਮੁਝ ਮਹਿ ਰਹਾ ਨ ਹੂੰ ॥

Kabir, repeating Thy Name I have become like Thee,
in me now I have remained not.

(Sri Guru Granth Sahib Ji 1375)

Gurmat marag is Bhagti and Satsang marag. You will get everything in Satsang.

ਜੇ ਕੋ ਬਚਨੁ ਕਮਾਵੈ ਸੰਤਨ ਕਾ ਸੋ ਗੁਰ ਪਰਸਾਦੀ ਤਰੀਐ ॥੧॥ਰਹਾਉ ॥

A person who listens and walks along the teachings of the Saints
- he shall earn the blessings of Guru Ji and is saved.

(Sri Guru Granth Sahib Ji 747)

What is the definition of Sat Sangat?

Where only praises of the Lord are sung. Such Sat Sangat is capable of bestowing the four cardinal boons of faith, wealth, fulfillment of desires and salvation.

Sat Sangat gives us knowledge and faith in the Lord. Such faith that Waheguru does everything and He takes care of everyone. Within this knowledge is success for mankind. This is the ultimate aim: to teach human beings the knowledge that the Lord does everything and that nothing is in anyone else's hands. In Sat Sangat we come to know the jugat or the way to meet the Lord.

In Sat Sangat, we get the knowledge that we should do Naam Japna; to perform Simran daily; to do Kirtan and achieve oneness with the Supreme Power or Energy called GOD.

COMPLETE AND INCOMPLETE HUMAN BEING

There are two distinct types of human beings : the incomplete, and the complete (puran). The majority fall in the first group. The Puranpurush (complete being) are very few and can sometimes, be counted on the fingers of one's hand. The aim of Gurmat is to make us puran, and the way to achieve this aim is known as Panth.

Panth is not a name given to a clan or religion. There are already many religions in the world. By reading Gurbani with understanding, you will come to know that Guru Nanak Dev Ji did not start a new religion. The same is true in the case of the tenth Master, Sri Guru Gobind Singh Sahib Ji. While he was meditating at Hem Kunt Sahib in his previous birth, he was summoned by the Almighty Lord to His presence and was ordered to start a new way of life and to call it Khalsa Panth. Khalsa Panth is a way of achieving Brahm Gyan or the way to become puran or complete.

Gurbani gives us the formula to be complete. It has been seen that we offer due respect to Sri Guru Granth Sahib Ji outwardly, but we do not follow its teachings. To give due respect to Sri Guru Granth Sahib Ji is of the utmost necessity. Whatever respect we give to Guru Ji is yet not enough; even more important

is to follow the teachings of Sri Guru Granth Sahib Ji and to bring them into our daily life.

Gurbani tells us 'Truth is high, but still higher is truthful

living.' Just as one can churn butter from milk by following a certain procedure, likewise, by reading Gurbani with jugat, one can obtain Brahm Gyan or become a Brahmgiani. Reading and listening to Gurbani should be done in such a way that it becomes a meditation. By regular Abhiyas, the surat or super thought should travel inward (antar dhian) wherein the creation and the Creator become one. An ardas done in this state never goes in vain and is alway successful.

ਬਿਰਥੀ ਕਦੇ ਨ ਹੋਵਈ ਜਨ ਕੀ ਅਰਦਾਸਿ ॥

The prayer of God's slave goes not in vain ever.

(Sri Guru Granth Sahib Ji 819)

The ardas, which is done on reaching such a state of mind, is always successful as such a person has broken away from all ties with the material world and is united with the Lord. This is the path of happiness; the journey towards completeness, or to become puran (complete).

To join with something and to break away from something - this is the mystery of life. A person who learns this jugat, to join whenever he likes and to break away when he desires, has learned the secret of life.

When Bhulah Shah, a Pir, asked his spiritual Master, the way to God, the Master replied: pull from this side and plant that side, that is break away from this world and join with the Lord.

Gurbani teaches us the jugat or method of doing Simran. What is Simran? Simran is taking away the mind from worldly matters and keeping it in remembrance of the Lord, twenty-four hours of the day. It is breaking away from creation and joining with the Creator. Who is this Creator? This is the human being's inner-self or his centre. One who breaks

away from one's centre will get into difficulties.

All ailments cling to that person who forgets the supreme Lord.

The non-believers of the Omnipresent Lord suffer separation from Him, birth after birth.

ਖਿਨ ਮਹਿ ਕਉੜੇ ਹੋਇ ਗਏ ਜਿਤੜੇ ਮਾਇਆ ਭੋਗ ॥

In an instant, all the pleasures of wealth become bitter.

(Sri Guru Granth Sahib Ji 135)

A flower, on breaking away from its branch, dies off. Why is coal black ? **The simple reason is that it has been separated from its centre - the fire. This is the law of nature: that anything separated from its centre withers away.**

ਕਾਲੀ ਕੋਇਲ ਤੂ ਕਿਤ ਗੁਨ ਕਾਲੀ ॥

O' black cuckoo, what qualities have rendered thee black?

(Sri Guru Granth Sahib Ji 794)

Baba Farid asks, "Why are you black O' bird." Meaning: why is a human being always in difficulty.

The answer given by him is:

ਅਪਨੇ ਪ੍ਰੀਤਮ ਕੇ ਹਉ ਬਿਰਹੈ ਜਾਲੀ ॥

I have been burnt by separation from my beloved.

(Sri Guru Granth Sahib Ji 794)

Meaning: separation from the Lord has made me black, i.e. landed me into all kinds of difficulties.

A person who wants to free himself from difficulties and wants to become puran (complete) should, by way of Naam Simran, channel his super thought inwards, towards his centre. One can only direct one's super-thought inwards to one's centre if one lives a disciplined life.

What is disciplined life?

Gurbani tells us in the following words:

ਅਲਪ ਅਹਾਰ ਸੁਲਪ ਸੀ ਨਿੰਦ੍ਰਾ ਦਯਾ ਛਿਮਾ ਤਨ ਪ੍ਰੀਤਿ ॥

Eat little and sleep little
and love the practice of compassion and forgiveness.

ਸੀਲ ਸੰਤੋਖ ਸਦਾ ਨਿਰਬਾਹਿਬੋ ਹਵੈਬੋ ਤ੍ਰਿਗੁਣ ਅਤੀਤਿ ॥੨॥

Be calm and contented and thus
you will gain freedom from the 3 states. (Rajas, Tamas, Satva)

ਕਾਮ ਕ੍ਰੋਧ ਹੰਕਾਰ ਲੋਭ ਹਠ ਮੋਹ ਨ ਮਨ ਸਿਉ ਲਯਾਵੈ ॥

Lust, anger, pride, greed, stubbornness and worldly love
- stay away from these things.

ਤਬ ਹੀ ਆਤਮ ਤਤ ਕੋ ਦਰਸੇ ਪਰਮ ਪੁਰਖ ਕਹ ਪਾਵੈ ॥੩॥੧॥

Thus you will see the essence of your own soul and also realise the Supreme Lord.

(Shabad Hazare, Sri Guru Gobind Singh Sahib Ji)

HAPPINESS AND UNHAPPINESS

What is the main cause of unhappiness and difficulties that afflict a human being ? The anwer is : GREED. When his greed is not satisfied, or when his plans fail to meet his expectations, then inside him disappointment manifests in bouts of unhappiness and anguish.

The first hukum in the Sri Guru Granth Sahib Ji is :

ਹੁਕਮਿ ਰਜਾਈ ਚਲਣਾ ਨਾਨਕ ਲਿਖਿਆ ਨਾਲਿ ॥

By obeying, O' Nanak the pre-ordained order of the Lord.

(Sri Guru Granth Sahib Ji 1)

Meaning: to live in the Will of the Lord. This divine order of the Lord is for all time, and for all situations - whatever they may be - that may beset a human being during his life.

ਜਿਸੁ ਠਾਕੁਰ ਸਿਉ ਨਾਹੀ ਚਾਰਾ ॥

qw kau kIjY sd nmskwrw]

With the Lord, force is of no avail.So, ever bow down before Him.

(Sri Guru Granth Sahib Ji 268)

Meaning: against the Lord there can be no force. Toward such an omnipotent Being, we can only bow down and accept His Will.

Happiness comes when we learn to keep our tiny human will subservient to His Divine Will. When our ambitions fail to materialise, we should realise that it is the Will of the Lord that they be unsuccessful. Even in such situations, we should stay calm and happily accept His superior Divine Will. In the language of Gurmat, this is known as giving oneself to the Lord.

ਆਪੁ ਗਵਾਈਐ ਤਾ ਸਹੁ ਪਾਈਐ ਅਉਰੁ ਕੈਸੀ ਚਤੁਰਾਈ ॥
Efface thine own self and then shalt thou obtain the Groom.
What can other cleverness avail?
(Sri Guru Granth Sahib Ji 722)

Meaning: we achieve oneness with the Lord by surrendering ourselves to Him.

This is the way to happiness and freeing ourselves from all difficulties, and this is 'Hukum Rejah-ee Chelna'. Just like being in the armed forces, the disciplinary principle demands that the lower command remains under the higher command: in a similar discipline, our small human will should always remain under the omnipotent Will of the Divine Being.

If we learn to live in the Divine Will, then, in whatever situation we may be placed by Him, we should be happy or learn to be happy. In whatever undertaking, we should not be bothered by the result. Even if the result is unfavourable to our wishes, we should still humbly accept it as it is the Will of the Lord. As we continue to live in His Will, a state of Sahaj (equipoise) develops within us, and secrets or mysteries of life will slowly unfold and our difficulties will vanish from our life.

Gurbani is not meant to be read and repeated like a parrot but to vichar (contemplate) its deep meanings; called bujna in the language of Gurbani. Bujna means: to solve the mystery or secret.

It is of utmost importance that one should read and listen to Gurbani, but that in itself is still not enough: there is the need to delve into Gurbani. A diver has to dive deep into the sea in order to search for pearls and other gem-stones. Just so, a person who desires to meet the Lord has to dive deep

into Gurbani. Therefore, reading Gurbani without learning to understand the significance of its teachings is akin to a person attempting to collect pearls from the surface of the sea.

In life, there is resemblance of it in the two phases of our earth: the phase of darkness and the phase of light. The deepest intensity of darkness is known as 'messeyah' and the highest intensity of light is known as 'puranmasi'.

In darkness, nobody can say he is happy; be he rich or poor.

As Gurbani says:

ਅੰਧਕਾਰ ਸੁਖਿ ਕਬਹਿ ਨ ਸੋਈ ਹੈ ॥
ਰਾਜਾ ਰੰਕੁ ਦੋਊ ਮਿਲਿ ਰੋਈ ਹੈ ॥੧॥

In spiritual ignorance, one can never sleep in peace.
The King and the pauper both weep alike.

(Sri Guru Granth Sahib Ji 325)

The darkness of life is IGNORANCE : to waste away this precious human birth (for which even the demi-gods aspire) in eating, sleeping and making merry; and putting no value on this priceless gift from the Merciful Lord. One is surely heading towards destruction by wasting this gift from God in fulfilling our sense desires and the desires of the mind.

ਖਾਇ ਖਾਇ ਕਰੇ ਬਦਫੈਲੀ ਜਾਣੁ ਵਿਸੂ ਕੀ ਵਾੜੀ ਜੀਉ ॥ ੨ ॥
ਸੰਤਾ ਸੇਤੀ ਰੰਗੁ ਨ ਲਾਏ ॥
ਸਾਕਤ ਸੰਗਿ ਵਿਕਰਮ ਕਮਾਏ ॥
ਦੁਲਭ ਦੇਹ ਖੋਈ ਅਗਿਆਨੀ ਜੜ ਅਪੁਣੀ ਆਪਿ ਉਪਾੜੀ ਜੀਉ ॥੩॥

Know that he, who eats copiously and does evil,
is like an orchard of poison.
The ignorant man, who bears not love with the Saints
and does evil in the company of the wicked
loses his unprocurable body (life) and himself extirpates his own root.

(Sri Guru Granth Sahib Ji 105)

The priceless birth has been lost by the ignorant person and he has uprooted himself.

To destroy something or to make something fall is extremely easy. But, it is very difficult to make or raise something. And so it is with the way of human life; if one wishes that this life be destroyed or to fall, then spend it by fulfilling the desires of the mind. According to Gurbani, this is the way to Hell.

ਜਿਤਨੇ ਨਰਕ ਸੇ ਮਨਮੁਖਿ ਭੋਗੈ ਗੁਰਮੁਖਿ ਲੇਪੁ ਨ ਮਾਸਾ ਹੇ ॥੧੨॥

As many as are the hells, in so many the perverse person suffers pain,
while the Guru-ward is affected not even a bit by them.

(Sri Guru Granth Sahib Ji 1073)

Meaning: one following the dictates of his mind shall fall into all types of Hell in the end.

Who is a manmukh?

Manmukh is one who follows the desires of his mind.

Gurbani calls this human body the temple of God. This body plays a very important role for the soul to achieve its goal, that is, to become one with God. As Gurbani says:

ਹਰਿ ਮੰਦਰੁ ਏਹੁ ਸਰੀਰੁ ਹੈ ਗਿਆਨਿ ਰਤਨਿ ਪਰਗਟੁ ਹੋਇ ॥

This body is the Lord's mansion
wherein is revealed the jewel of Divine comprehension.

(Sri Guru Granth Sahib Ji 1346)

So, it is very important to safeguard this precious temple of God. Keep this body pure and try to find the Formless Lord of the Universe from it. Such a seeker is heading towards the light and away from the darkness of ignorance. The Lord Himself protects such a soul; it is immaterial whether such a person is poor or rich.

TRUE GURU AND A TRUE SIKH

The meeting of a true Guru and a true Sikh is very difficult.

The definition of a Guru is: a person who takes one out of spiritual darkness and gives one light. Akal Purukh or Waheguru bestows light to everybody. His light is present in everyone. So, He is the Guru of everyone. As Gurbani says:

ਗੁਰੁ ਪਰਮੇਸਰੁ ਏਕੁ ਹੈ ਸਭ ਮਹਿ ਰਹਿਆ ਸਮਾਇ ॥

The Guru and God are one and He is present in everyone.

(Sri Guru Granth Sahib Ji 53)

The person who is one with this universal Light and is always blended with this light is known as Gurmukh. Such a soul has the authority to spread the knowledge of Gurbani and is above the three gunas of Tamo, Rajo and Sato.

ਗੁਰਮੁਖਿ ਹੋਵੈ ਚਉਥਾ ਪਦੁ ਚੀਨੈ ਰਾਮ ਨਾਮਿ ਸੁਖੁ ਹੋਈ ॥

He, who becomes Guru-ward, realises the fourth state of celestial bliss and through the Lord's Name obtains peace.

(Sri Guru Granth Sahib Ji 604)

The sign of such a person is that, by going near him or keeping his company, one obtains peace of mind, and one's difficulties and desires diminish. In the words of Gurbani:

ਇਹ ਨੀਸਾਣੀ ਸਾਧ ਕੀ ਜਿਸੁ ਭੇਟਤ ਤਰੀਐ ॥

This is the sign of a Sadhu,
by meeting whom one swims the ocean of life.

(Sri Guru Granth Sahib Ji 320)

But such a person cannot be equivalent to a Guru. A Guru comes to this world with light, and is Himself light. The Lord Himself confers His Spirit and Shakti upon a Guru. In other words, one can say that Akal Purukh Himself has taken a

form, although He is formless, to disseminate the light of knowledge to the world.

A true Sikh or disciple is one who has a real desire to meet the Lord and not just merely an outward show. One who wilfully surrenders (sells) his mind to his Guru will have his affairs sorted out. The more he listens to his Guru Ji's teachings, the more will he progress spiritually. The true Guru will first read the state of mind of the disciple.

ਅੰਤਰ ਕੀ ਗਤਿ ਸਤਿਗੁਰੁ ਜਾਣੈ ॥

The True Guru knows the state of man's mind.

(Sri Guru Granth Sahib Ji 1042)

A Guru who does not possess this psychic faculty is not qualified to impart any spiritual knowledge to a disciple.

Modern living gurus are themselves in spiritual darkness as they do not possess this greatness; which only a true Guru has. What spiritual benefit, therefore, can a disciple receive from such gurus?

A human becomes as the company he keeps. In bad company, he adopts evil ways, and keeping the company of good souls develops him into a good person. As Gurbani says:-

ਜੋ ਜੈਸੀ ਸੰਗਤਿ ਮਿਲੈ ਸੋ ਤੈਸੋ ਫਲੁ ਖਾਇ ॥

As is the company one associates with, so is the fruit one eats.

(Sri Guru Granth Sahib Ji 1369)

Gurmat is not a religion; it is a way of life or Panth. In this there are two important things to bear in mind: one is the Guru and the other is the Sat Sangat. Sat Sangat is the way to get rid of evil in the mind, and the Guru draws the disciple towards him, like a magnet. If there is dust coating the needle, then the magnet cannot attract the needle towards it. In a similar manner, until the disciple's mind becomes

pure, he unwittingly provides the Guru with obstruction in pulling him in completely. Gurbani enlightens us that the mind had become filthy through the accumulation of sins of many births.

The scum from countless births is attached to this soul and it has become pitch black.

As this evil becomes less by going to Sat Sangat and listening to the teachings of the True Guru, the person gradually becomes dyed in Naam Rang, and such a Sikh soon becomes a Gurmukh. From the Sat Sangat, one gets the jugat or the way to perform Ardas. From Ardas, one receives the key to success.

ਸਾਧ ਕੈ ਸੰਗਿ ਪਾਏ ਨਾਮ ਰਤਨੁ ॥

In Saints congregation the Name Jewel is obtained.

(Sri Guru Granth Sahib Ji 271)

So, one should always endeavour to make a sincere effort to become one-pointed while performing Ardas. Such Ardas is always successful. Ardas is a Shakti (Power) which enables us to obtain Grace from the Lord's Court. In Ardas, one becomes one with the Bani. Bani means sound or dhuni or Shabad which is present in all the creations of the Lord.

Simran, Naam Abhiyas and Ardas are the ways to meet this all-pervading Bani or Dhuni.

The key of life is in making the mind one-pointed. It is the Will of the Lord how much knowledge He wants to bestow onto a person. But it is our duty to follow the above paths and leave the opening of the spiritual eye to Him.

ਮਨੁ ਬਸਿ ਆਵੈ ਨਾਨਕਾ ਜੇ ਪੂਰਨ ਕਿਰਪਾ ਹੋਇ ॥

Nanak, man's mind is controlled
if the Lord shows His perfect mercy unto him.

(Sri Guru Granth Sahib Ji 298)

The mind comes under control if there is complete Grace of the Lord. Gurmat advises us not to become egoistic while performing Simran, Naam Abhiyas, Service, etc. because all this would lead to downfall in the end. Release from the cycle of birth and death, or salvation is by receiving the Grace or Kirpa of the Lord and by controlling the evil desires of the mind.

ਪ੍ਰਭ ਕਿਰਪਾ ਤੇ ਮਨੁ ਵਸਿ ਆਇਆ ॥

By God's Grace the mind comes under control.

(Sri Guru Granth Sahib Ji 385)

As a Sikh starts to follow this way of life or marag his spiritual eye begins to open and then he realises how precious this human body is. He then realises what it is to lose and to win in this battle of life.

SHABAD or DHUNI

The literal meaning of the Shabad or Dhuni is sound. There are many different kinds of sounds in this world and they occur in the form of vibrations when objects clash.

But, what differentiates Shabad from general sounds? Shabad is the sound which is present everywhere; in the moon, the sun, the earth, stones, trees, leaves, in all beings and all creation; in fact, there is no place where the sound of Shabad is not present. The Shabad is also called Bani.

ਅੰਤਰਿ ਬਾਹਰਿ ਤੇਰੀ ਬਾਣੀ ॥

Within and without is Thine Gurbani.

(Sri Guru Granth Sahib Ji 99)

But this Shabad, sound or Bani cannot be heard by ordinary human beings; it can only be heard when a person reaches super-consciousness. The best time to hear this sound or Dhuni is after midnight, that is, during the early hours of dawn called Amritvela in Gurmat. In a super-conscious state of mind there is the presence of spiritual light in every person. Its presence is conditional upon the mind of the person attaining the state of one-pointed concentration.

This sound or Dhuni is also called Akash Bani. The Muslims call it El-ham while the Christians call it Revelation. This Bani is present at all times and in all situations.

The mind cannot receive this sound until it changes itself into surat (super-thought). There is no need to search for this sound as it is perpetually present. One can only hear it when one’s thought-waves cease or when the mind achieves one-pointedness and is void of all thought-waves.

There is a difference between mind and surat. Mind is a composition of positive thought (sikalp) and negative thought (vikalp). Surat is the state of the mind when there are no thought-waves, causing it to merge with the Shabad or Dhuni. As the human being is invariably and constantly buried under thoughts he cannot possibly visualise the All-Pervading Light, nor can he hear the sound or Dhuni. When this heavy load of thought-waves disappears, then this light will manifest.

ਅੰਤਰਿ ਜੋਤਿ ਨਿਰੰਤਰਿ ਬਾਣੀ ਸਾਚੇ ਸਾਹਿਬ ਸਿਉ ਲਿਵ ਲਾਈ ॥ਰਹਾਉ ॥

He who bears love to the True Guru and continually repeats Gurbani, beholds His Light within his mind.

(Sri Guru Granth Sahib Ji 634)

That is the reason why Gurbani always advises the human being to get himself attached to the Shabad and to dispell all thoughts of worldly desires from the mind.

ਸੁਰਤਿ ਸਬਦਿ ਭਵ ਸਾਗਰੁ ਤਰੀਐ ਨਾਨਕ ਨਾਮੁ ਵਖਾਣੇ ॥

With the mind fixed on the Guru's word and uttering the Name, O' Nanak, the dreadful world-ocean is crossed.

(Sri Guru Granth Sahib Ji 938)

Where surat and the Shabad merge, there is Perkash (light), and the presence of the living spirit, the Lord, is felt.

It is very difficult indeed to reach this state of super-consciousness as the mind does not come under our control without coercion, so the way does not open easily. Then what should we do?

Normally, in order to stop something which is running or flying, one has to impede its motion. The mind, as everyone is aware, always runs after worldly desires and material things. When the mind is startled to the reality of the consequences of its evil desires and the material profits thereof by the

truthful arrows of Gurbani, then the running of the mind stops; it becomes crippled and contrition turns the mind around. The mystery or secret of life will unfold when the mind directs its thoughts inwards and starts its quest in search of the truth and learns what is false or an illusion. Ardas is very important for this secret to be unfolded. A bird needs wings to fly. For a human being, the work of wings is served by Naam Simran, Ardas and faith in the Lord. Without faith, the Ardas is normally unsuccessful.

If the faith is complete and does not falter, then a shakti (power)is generated inside the human body, and this creates an impulse to restrain the mind in its materialistic desires, and this ultimately makes it pure. Gurmat marag (way), is to progress from the many human desires toward the only one - the Creator. In fact, what is noticeable all around us is only One but appears two or dualistic by our outward vision. This mystery or secret, that everything seen in this world of ours is actually One in reality; can only be solved by attaining the spiritual reward of the GurShabad, and not from empty words.

What is Gurbani or Shabad?

This is the voice of Akal Purukh (the Lord), and this can only be heard in the form of Dhuni or sound (which Guru Ji , being in oneness with the Lord), brought back into written and spoken language. In the words of Gurbani:-

ਜੈਸੀ ਮੈ ਆਵੈ ਖਸਮ ਕੀ ਬਾਣੀ ਤੈਸੜਾ ਕਰੀ ਗਿਆਨੁ ਵੇ ਲਾਲੋ ॥

As the word of Lord comes to me, so do I utter, O' Lalo.

(Sri Guru Granth Sahib Ji 722)

Thus, Guru Nanak Dev Ji has not called it His Bani but the Voice of His Master, Akal Purukh. In other words Gurbani is

The Order of the Lord, and Gurbani in written form is the physical form of Waheguru.

ਵਾਹੁ ਵਾਹੁ ਬਾਣੀ ਨਿਰੰਕਾਰ ਹੈ ਤਿਸੁ ਜੇਵਡੁ ਅਵਰੁ ਨ ਕੋਇ ॥

Wah! Wah! (Wonderful) are the words which denote the Formless Lord,
There is none so great as He.

(Sri Guru Granth Sahib Ji 515)

THE MYSTERY OF MOOL MANTAR

What is Mool Mantar?

This is the mystic description of the Lord. HE is One, without any parallel force or power, the Omnipotent and is beyond description. As Gurbani says:

ਏਕੋ ਹਰਿ ਰਵਿਆ ਸ੍ਰਬ ਥਾਇ ॥

The One Lord is fully filling all.

(Sri Guru Granth Sahib Ji 1177)

Even though a person may be an Acharya, a Pir or a Prophet, yet his body cannot live forever; it is perishable. This is the eternal law of Nature.

The Lord is beyond description, however, the Mool Mantra to some extent signifies His form in written language. His Order overruns the entire universal creation and is present in every living being.

ਹੁਕਮਿ ਰਜਾਈ ਚਲਣਾ ਨਾਨਕ ਲਿਖਿਆ ਨਾਲਿ ॥੧॥

O' Nanak! The pre-ordained Order of the Lord is with every soul.

(Sri Guru Granth Sahib Ji 1)

Even though His Order works in us, we invariably do not care to listen to His Order but choose to follow the dictates of our own mind. A manmukh follows his mind while a Gurmukh follows the Voice of the Lord or that of Guru Ji. Gurbani is nothing but the Order of the Lord in written language. Therefore, walking in the teachings of Gurbani is infact walking in the Order or Voice of the Lord.

If a person continually ceases to listen to his mind's desires, ultimately his mind's voice will cease giving orders. Those

who continue to listen to Guru Ji's words, to them the inner Voice of God will manifest. Those who listen to this inner Voice will ultimately be taken to the place where Guru Ji resides. Guru Ji is always in oneness with the Lord and a Sikh who follows the teachings of Guru Ji will also become one with the Lord.

One who refrains from listening to and acting on the desires of one's mind will come under the Kirpa (Grace) of Waheguru.

When a person walks towards the sun, he receives light and when he walks towards a spring of cool water, he will experience its coolness. In a similiar way, when a person walks towards the Lord and obtains His Grace, he is blessed with divine knowledge, happiness and bliss in his journey through life. Conversely, to forsake Him and walk in the opposite direction protends suffering, death and destruction.

Which is the correct way towards His Grace? The correct way is to divert one's mental vision inwards, focusing one's contemplation towards the centre of one's body - the recess of one's heart.

God's Grace is omnipresent at all times and at all places. Those who choose to reside under his Grace are perpetually in happiness. By becoming egoistic, one is in fact placing an obstacle in the path in the quest for the Lord's Grace. This is akin to a person closing his windows and doors to prevent the rays of sunlight from coming into his house. To quote a saying from Gurbani:

ਜਨ ਨਾਨਕ ਬਿਨੁ ਆਪਾ ਚੀਨੈ ਮਿਟੈ ਨ ਭ੍ਰਮ ਕੀ ਕਾਈ ॥

Without knowing one's self, O' slave Nanak,
the filth of doubt is removed not.

(Sri Guru Granth Sahib Ji 684)

Naam Japna is the remedy to remove the haumai (ego) enshrouding the soul during one's journey towards the centre, that is, towards the Lord. When the ego vanishes, one then experiences the presence of the Lord.

ਜਨ ਨਾਨਕ ਹਉਮੈ ਮਾਰਿ ਸਮਾਇਆ ॥

By effacing his pride, slave Nanak is absorbed in the Lord.

(Sri Guru Granth Sahib Ji 176)

By dwelling on the sins committed by others, and by keeping one's dhian (focus) on the material benefits of others, one's spiritual progress is seriously inhibited. For this reason, nindah (gossiping) is an unpardonable sin entitling that person to a one way ticket to Hell. In the words of Gurbani:

ਨਿੰਦਾ ਭਲੀ ਕਿਸੈ ਕੀ ਨਾਹੀ ਮਨਮੁਖ ਮੁਗਧ ਕਰੰਨਿ ॥
ਮੁਹ ਕਾਲੇ ਤਿਨ ਨਿੰਦਕਾ ਨਰਕੇ ਘੋਰਿ ਪਵੰਨਿ ॥

It is not good to slander any one.The foolish apostates alone do it.
The faces of those slanderers are blackened
and they fall into the horrible hell.

(Sri Guru Granth Sahib Ji755)

Nindah (slander and gossip) and falsehood are two cardinal sins that are not easily forgiven by the Lord; they are impediments toward the spiritual progress of that guilty person. Free thyself from the scourge of these two dangerous maladies.

There is only one way to escape. All creation including human kind and all sentient creatures are and should be considered God's own, and as such, should be loved and protected. See the Lord present in all creation and do not divulge their secrets or sins. Stay away from falsehood, cheating and fraud.

The secret of the Lord's Grace and endeavouring to reach

oneness with the Lord are in this Shabad of the tenth Master, Sri Guru Gobind Singh Sahib Ji:

ਸਾਚੁ ਕਹੌਂ ਸੁਨ ਲੇਹੁ ਸਭੈ ਜਿਨ ਪ੍ਰੇਮੁ ਕੀਓ ਤਿਨ ਹੀ ਪ੍ਰਭੁ ਪਾਇਓ ॥

I am declaring the Truth, Harken ye !
He who has ever loved the Lord has found Him.

(Tav-Prasad Savaiye, Sri Guru Gobind Singh Jee)

One who lives in love, in the Bhagti of God, loses all his ego and the sin of haumai (ego) leaves him forever. Such a person comes under the umbrella of God's Grace; inside him the light of the Grace of God shines, or Gurprasad.

Hence, Gurprasad is one of the most important limbs of the Mool Mantra.

A Sikh is not a Sikh by birth but by conviction and following a moral and disciplined life (rehni). A Sikh is one who listens to the teachings of Sri Guru Granth Sahib Ji and who puts those teachings into practice in his life.

Before Sri Guru Nanak Dev Ji's perkash on this earth, Guru Gorakhnath made many disciples. He taught his disciples to smear ashes on their bodies; to pierce both ear lobes and wear rings; to renounce one's house and go into the jungle or to the mountain for tapasya. Those were the outward signs of a sikh or disciple of Guru Gorakhnath.

Guru Nanak Dev Ji, however, did not believe in such signs of faith. In Gurmat, the body is never a Guru; Shabad has always been the Guru. This Shabad Guru resides in everyone and gives light to all creation. By Naam Abhiyas and by diverting one's mental image inwards, inside the centre of oneself, or by simple expedience of knowing thyself, this light will start shining into oneself. This is Gurmat marag and indicates to a Sikh his destination.

ਨਾਨਕ ਚੀਨੈ ਆਪ ਕਉ ਸੋ ਅਪਰ ਅਪਾਰਾ ॥

O' Nanak, he who knows his ownself, is infinite and unrivalled.

(Sri Guru Granth Sahib Ji 229)

There are three principal hindrances or obstacles in this marag (path). They are the three gunas, i.e. Rajo gunn; Tamo gunn and Satto gunn.

Always remember that the root of all creation is the Lord. Just for example, a seed, (the ultimate product from a tree), grows into a big tree with many branches and subsequently

produces fruits which then produce more seeds of its kind. From the ecological point of view, we will not argue which came first, the seed or the tree. It is suffice to say that, apart from their chronological order, this is applicable to the three gunas too; that, because of God, there is Creation.

If there is no creation, then how is one to find the Lord? For example, if we regard the roots as Tamo gunn, the trunk, branches and leaves as Rajo gunn and the inflorescence as Satto gunn, can we, separately, obtain the fruit? Obviously this would be impossible.

In the same way, considering the three gunns involved in the creation, we cannot possibly find the Lord. Even though Satto gunn is very high in the approaching steps, it would still be considered a hinderance in the path to meet the Lord.

ਨਾਨਕ ਹਉਮੈ ਮਾਰਿ ਬ੍ਰਹਮ ਮਿਲਾਇਆ ॥੮॥੪॥

The three modes are effaced and man's mind is attached to the fourth one. Nanak, dispelling his pride, he is merged with the Supreme Lord.

(Sri Guru Granth Sahib Ji 231)

The mind is involved and is enmeshed in the illusion created by maya (negative power) of God and, for this reason, it cannot easily disentangle itself from the net of the three gunas. The power that causes this illusion is called Maya

However, there are two ways to rid oneself of this Maya: -

1. Kirtan

One has to congregate regularly and do Kirtan in the presence of Guru Ji. Kirtan arouses the lethargic spiritual vibrations within oneself. One may ask, what is the benefit of kirtan? The answer is: it gives peace of mind. By constantly indulging in the collection of material wealth during one's life, one has

lost the knack of retaining that elusive peace of mind.

Do rich people possess peace of mind? Experience has shown that wealthy people invariably have sleepless nights and are always tormented by anxiety; they are in such a state of mind as a result of mainly imaginary reasons of mental distress. In kirtan, the surat merges with the Shabad. And, as the Abhiyas of kirtan increases, the mind gradually becomes peaceful and calm.

In the initial stage, the mind's attention is focused on the kirtan performed with musical instruments. However, later, when the Dhuni (sound) within oneself (which is present in all creation), is awakened, the surat then becomes immersed in it. A subtle thud from inside brings stillness in one's mind.

ਕਰਿ ਕੀਰਤਨੁ ਮਨ ਸੀਤਲ ਭਏ ॥ ਜਨਮ ਜਨਮ ਕੇ ਕਿਲਵਿਖ ਗਏ ॥

By singing the praises of the Lord, my mind has been tranquilised and sins of many births are washed off.

(Sri Guru Granth Sahib Ji 178)

2. Katha

The second way to break away from maya is by Katha. The meaning of Katha is vichar (contemplation) of high spiritual matters. Just as food or water is needed to satisfy the hunger and thirst of the body, in a similar way the mind is hungry or thirsty for contemplation. By good thoughts, man stays healthy and becomes filled with Shakti or power. If bad thoughts dominate, the mind becomes filthy and weak. Those who do not control their mind gradually become sinful and weak, and their lives take a turn for the bad and peace of mind is lost.

Katha is like a fence; it fills the mind with good thoughts and prevents the mind from straying into evil paths. Katha has

two parts: one is philosophical, and the other is historical. The first one is very high in spiritual attainment, however, there is benefit only when the person doing the Katha has himself assimilated the teachings; the second, or historical part gives rise to higher instincts in a person.

There are two types of people in this world; the complete and the incomplete. Gurbani tells us to associate with people who are morally and spiritual graded as puran (complete).

To the incomplete person, the material world with its fascinating attraction as bait to his six senses is everything that he cares for, but to a puran soul this world represents the form of the Lord.

ਏਹੁ ਵਿਸੁ ਸੰਸਾਰੁ ਤੁਮ ਦੇਖਦੇ ਏਹੁ ਹਰਿ ਕਾ ਰੂਪੁ ਹੈ
ਹਰਿ ਰੂਪੁ ਨਦਰੀ ਆਇਆ ॥

This entire world, which ye behold is the Lord's manifestation.
God's image alone is seen in it.

(Sri Guru Granth Sahib Ji 922)

Incomplete people do not think for the good of others; only when they are in need of your help, will they be with you; when they do not need any more help, moral or material benefit from you, they have the inherent tendency to ignore you or forget you. On the other hand, the puran purush will not only help you in this world but also after death, or in the hereafter. That is why Gurbani repeatedly advises us to find such souls with whom to keep company and thereby also to become puran (complete).

ਨਾਨਕ ਕਚੜਿਆ ਸਿਉ ਤੋੜਿ ਢੂਢਿ ਸਜਣ ਸੰਤ ਪਕਿਆ ॥
ਓਇ ਜੀਵੰਦੇ ਵਿਛੁੜਹਿ ਓਇ ਮੁਇਆ ਨ ਜਾਹੀ ਛੋੜਿ ॥

Nanak, break thou with the false and seek for
the Saints who are the true friends. They, the false, shall leave thee

while alive and they, the Saints, shall forsake thee not even when dead.

(Sri Guru Granth Sahib Ji 1102)

This is the aim and the benefit of the Katha; it assists a Sikh to become pure, and to make him strong and happy.

ਸੁਣਿ ਹਰਿ ਕਥਾ ਉਤਾਰੀ ਮੈਲੁ ॥ ਮਹਾ ਪੁਨੀਤ ਭਏ ਸੁਖ ਸੈਲੁ ॥

By hearing God's discourses, I have shed my filth.
I have become very pure and walk in peace.

(Sri Guru Granth Sahib Ji 178)

The effect of Katha is complete only when the Sikh is responsive and follows the teachings of Sri Guru Granth Sahib Ji with one-pointed mind. He should eat less, sleep less, talk less and be always humble and merciful.

ACTIONS AND GOD'S GRACE

There are two divine laws governing one's life: one law relates to Karam or actions and reactions, and the other law relates to God's Grace or His Blessings. The law of Karma maintains that one must work hard and earn spiritual wealth, with which one would meet the Lord. However, Gurmat does not acknowledge this.

Gurmat says: do Karam (action) but, do not believe that actions are going to give you salvation. According to our actions, good or bad, we will be rewarded accordingly. Good actions, will be rewarded with good fruits, or benefit, and bad actions will obtain bad fruits. If the bad actions do not cease, then it would be natural that dukh (unhappiness) will also not end. This action and reaction continues throughout one's life. Gurmat puts its faith not on actions but on Kirpa (God's Grace) for success.

For this reason, Karams (actions) like Naam Japna, Simran, Abhyiyas, Kirtan, etc. will benefit one, BUT, always ask for His Grace. What is the sign of the presence of His Grace? All difficulties facing one will gradually fade away; evil thoughts and inherent weaknesses will disappear from one's mind. If this does not occur, or if good deeds do not bring the desired effect, then, be rest assured you are still under the Law of Karam - action & reaction. One should then do ardas before Guru Ji for Grace and blessings.

Gurprasad means: to take one's surat inwards, towards one's centre - one's heart - and to make it one-pointed, without haumai (ego) and ask for the Grace of the Lord. Such ardas

is the fountain of the limitless Power or Shakti of the Lord. All other shaktis are like pieces of sticks, which can float on water themselves but cannot ferry others across the river. However, Guru Ji is like a ship which floats in the sea and carries thousands of passengers across it.

Some people complain that, despite Naam Simran,reading the Gurbani etc., they have failed to progress in their spiritual path but, on the contrary, are troubled by evil thoughts and desires. The old school of thought is to torture the various parts of the body involved and to bring them to heel. Gurmat, however, does not believe in this form of torture to gain supremacy over the mind. Gurbani on the other hand, advises that, in order to control those evil thoughts and desires, it is absolutely necessary for us to cultivate good thoughts and desires. For this reason Gurbani tells us to reflect inwards, towards Naam. Naam is such a pure state of inward vision that no evil desires can go near it; it is the fountain of light or Perkash. So long as Naam does not dwell inside a person, so long will the evil desires not be destroyed.

It is for this reason that Naam is exalted to a high place in Gurmat and Gurbani repeatedly advises us to ask for Naam as blessing from the Almighty God.

TRUTH AND GYAN (KNOWLEDGE)

All Mahapurush (highly spiritual souls) have only one aim in life, but their vichar or method of explanation is different. What is one's aim in life? It is to find the truth; the rest is all ego and vain talk.

ਨਾਨਕ ਲੇਖੈ ਇਕ ਗਲ ਹੋਰੁ ਹਉਮੈ ਝਖਣਾ ਝਾਖ ॥

Nanak, only one thing, God's Name is of account
and all else is but to prate and prattle in pride.

(Sri Guru Granth Sahib Ji 467)

Guru Nanak Dev Ji's philosophy is that, there is only one truth and not two or three. The knowledge of this is known as Gyan.

What is the way of achieving this Gyan? There are many ways to reach this truth. Gurmat believes in four things:

1. Body
2. Mind
3. Intelligence
4. Soul.

As long as one does not realize one's soul, the knowledge or Gyan of God is not obtained. The difference being: the limitation of one's soul is one's body, but God is all pervading.

When the theory is right and the practice applied is right, then success is naturally assured. To understand the right theory and right practice, it is of utmost importance that one should associate oneself in the company of those beings who are high spiritual souls, and who have achieved their aim in life.

To be able to attach oneself to such high souls, three things are of utmost importance:

1. Good desires and the desire to seek the Truth. This is the foundation. If the foundation is good, the house will not fall. A good foundation ultimately brings success. If the desires of the mind are inconsistent but the outward show is for Truth, success will be extremely remote.

2. The second condition is to maintain bodily control while sitting in Satsang and paying full attention (Saavdaan). Other than one's rhythmic breathing, the body should remain quite still, and refrain from varying the original sitting posture; this enhances one's mind towards one-pointedness.

3. The third condition is the mind; make every effort to maintain one-pointedness. From Satsang, one ultimately acquires the knowledge. Gyan (knowledge) can only be obtained when the mind is one-pointed. In Gurmat, it is absolutely essential to control the straying thoughts in the mind.

Highly spiritual souls tell us that to achieve one's aim in life, or God realization, one must remember two things: -

1. Tiag (renunciation)
2. Gyan (Knowledge)

The connection of the negative and the positive poles of an electric current produce light in a bulb. In a similar manner, the meeting of renunciation and knowledge gives rise to light, or Perkash of the soul.

What is tiag? Bondage is the act of holding on to something; something in the form of material desires and the attachment to cravings and to the objects of the six senses (sense of sight, hearing, taste, smell, touch and mind). **To release one's hold or attachment to sense objects is renunciation.** Such thoughts as: my house, my wealth, my wife and children and

all else which are mine lead one to physical bondage and inhibit one in the path of spiritual progress.

The act of holding on to anything is really in one's thoughts. Gurmat advises us to give up thoughts. This is tiag (renunciation). There is no necessity to abandon one's home, but one should seriously abolish the possessive thoughts of me and mine i.e. attachment to worldly things.

ਰੇ ਮਨ ਐਸੋ ਕਰਿ ਸੰਨਿਆਸਾ ॥

ਬਨ ਸੇ ਸਦਨ ਸਬੈ ਕਰਿ ਸਮਝਹੁ ਮਨ ਹੀ ਮਾਹਿ ਉਦਾਸਾ ॥੧॥ਰਹਾਉ॥

O' mind, practise asceticism in this way;
Let your own house be the forest and live as a hermit within yourself.

(Shabad Hazare - Guru Gobind Singh Jee)

Meaning: O' man, practise asceticism in the following manner: think no more of thine house in the city than as if it were a forest abode and remain always a hermit in thine heart.

Gurmat tells us that the world is like a dream, an illusion, but our thoughts have regarded it as real, and so we are destined to attach ourselves to all worldly objects and desires.

ਜੈਸਾ ਸੁਪਨਾ ਰੈਨਿ ਕਾ ਤੈਸਾ ਸੰਸਾਰ ॥

As is the night's dream, so is this transient world.

(Sri Guru Granth Sahib Ji 808)

But, if one changes one's way of thinking and discovers the truth of the world, then one will detach oneself from anything material in nature. Gurmat considers our existence as being equivalent to just four days of life. Then, who is a king and who is a beggar? Then, what is respect and what is disrespect? Then, what is the purpose of cheating and fraud?

True knowledge of God or Gyan is not found in schools and colleges, nor in reading many religious books. What

then is Gyan? It is that, this human being, who is part of the Supreme Soul representing Truth and the All-Powerful, from whom the human soul has broken away, is now seeking to rejoin Him again and to become one with Him. And to achieve this, one must do Simran, Naam Japna and to keep the Lord always in the mind.

What do we infer from the word Dhian? Gurbani tells us to keep our mind centered on Divine thoughts and to join with the Shabad. When we make an effort to join our surat with the Shabad every day, the surat then gets attached to that Power from where the Shabad emanates, that is, Akal Purakh. The Shabad or Bani emanates from the Divine Court and ferries the person across from where the Bani originated.

The Gurus received this Bani because they were pure. So, purity of the mind is very essential in order for Gurbani to penetrate the deep recesses of our hearts. It is also known as the Voice of God or El ham. Gurbani is the Voice of a complete Guru, so it also makes complete

that person who hears it and follows its teachings.

Gurbani causes the minute human soul to meet the Supreme Divine Soul or Akal Purakh again from Whom it has been separated aeons of births ago.

ਧੁਰ ਕੀ ਬਾਣੀ ਆਈ ॥ ਤਿਨਿ ਸਗਲੀ ਚਿੰਤ ਮਿਟਾਈ ॥

From the Primal One, has emanated the Gurbani
and it has effaced all the anxiety.

(Sri Guru Granth Sahib Ji 628)

Socrates, the Greek philosopher, was asked by one of his disciples, “What do you know?” Socrates replied, “I know only this much that I know nothing.” This is the Truth.

It is a natural tendency for people to talk about what other people are doing, but one does not realise what one is doing. When are we going to become Panch or be accepted in God's Court?

Bhai Gurdas Ji writes in his Bani that Guru Nanak Dev Ji did extremely difficult tapasya in Kartarpur. He used to eat sand, the leaves of trees, and flowers etc. and lie down on beds of stones. We should ask ourselves what tapasya are we doing for Waheguru's darshan? Bhai Gurdas Ji says that Waheguru's darshan is always there in His creation, but we do not have the eyes to see it.

In Guru Ji's house, there is never a shortage of anything, provided we do not bring it into our mind. Don't breed evil in your mind, and there will be no evil outside.

Some people say they cannot awake themselves in time for the Amritvela. The reason for their inability is that they have a burden of sins in their balance; these negativity, or anti-forces, would not encourage them to get up for Simran. Simran is only fruitful if it is performed with purity of heart, and it must be free of sinful desires.

THE OPENING OF THE THIRD EYE

This is a big question: What is the marag(way) that we should travel on? Which road should we take? What is the formula that we must use? Who is the Guru we should follow in order to reach our destination of life, the Immortal Lord?

What is our principal aim in life? According to Gurbani, our aim should be to open the inner third (spiritual) eye or the drib dristi.

Gurbani tells us that there are nine openings or doors in the body and the tenth door is closed or kept secret.

ਵਜਾਇਆ ਵਾਜਾ ਪਉਣ ਨਉ ਦੁਆਰੇ ਪਰਗਟੁ ਕੀਏ
ਦਸਵਾ ਗੁਪਤੁ ਰਖਾਇਆ ॥

The Lord made the nine doors manifest
and the tenth he kept concealed.

(Sri Guru Granth Sahib Ji 922)

The aim of life is to open this secret door. This is also Dharam. All other rituals or karam kand which people have all along believed to be Dharam are nothing but noise and aimless waste of precious time. By these rituals, one goes straight to the door of Dharam Raj for settlement of good and bad deeds.

ਕਰਮ ਧਰਮ ਪਾਖੰਡ ਜੋ ਦੀਸਹਿ ਤਿਨ ਜਮੁ ਜਾਗਾਤੀ ਲੂਟੈ ॥

The rituals, religious rites and hypocrisies, which are seen,
them plunders Yama, the tax-gatherer.

(Sri Guru Granth Sahib Ji 747)

In this world, all spiritually high souls who have come, according to their experience and spiritual earnings, show the way to the Lord; their voice or spiritual learning is for all

time without end, and is for anybody who wishes to follow. For example, Mahatma Buddha, who gave importance to meditation. Depicted in many pictures and statues throughout the world, one sees Gautama Buddha seated in lotus fashion in a state of meditation. In Christianity, greater emphasis is given to one's conviction to faith in God and in prayer. What difficulty is there which cannot be overcome by faith and prayer?

During the ancient times, in India, Maharishis like Patanjali advocated Yoga as the way to achieve oneness with God. What is Yoga? It is just a way to enable one to achieve a one-pointed mind. In Gurmat, Naam marag has been given supreme importance:

ਨਾਨਕ ਕੈ ਘਰਿ ਕੇਵਲ ਨਾਮੁ ॥

In Nanak's home resounds only the Name.

(Sri Guru Granth Sahib Ji 1136)

ਹਰਿ ਕੇ ਨਾਮ ਸਮਸਰਿ ਕਛੁ ਨਾਹਿ ॥

There is nothing equal to God's Name.

(Sri Guru Granth Sahib Ji 265)

What is the meaning of Naam marag? Gurbani tells us, and as experienced by spiritually high souls, that inside the human being from wherein multifarious types of difficulties, sinful desires and ignorance arise, there also flourishes a fountain of sukh or happiness which is called Naam.

ਰੋਮਿ ਰੋਮਿ ਰਵਿਆ ਹਰਿ ਨਾਮੁ ॥

God's Name is permeating every hair of mine.

(Sri Guru Granth Sahib Ji 1144)

Coming to this world is considered successful for those who have solved the mystery of this Naam.

ਜਗ ਮਹਿ ਆਇਆ ਸੋ ਪਰਵਾਣੁ ॥ ਘਟਿ ਘਟਿ ਅਪਣਾ ਸੁਆਮੀ ਜਾਣੁ ॥
In this world, his advent is approved
who recognises his Lord in every heart.
(Sri Guru Granth Sahib Ji 198)

Naam marag means: that jugat or way, or method, by which the surat (super thought) can meet the fountain of sukh (happiness) which, inherently is, already inside every one of us.

However, jugat or method can only be obtained through a Guru, who, in His Grace, would help in the opening of the third or spiritual eye and thereby cause the merging of the super thought with the fountain of happiness inside one's body. Needless to say, if one is not prepared to listen to one's Guru, the method cannot possibly be revealed, and spiritual darkness will prevail.

ਗੁਰ ਬਿਨੁ ਘੋਰੁ ਅੰਧਾਰੁ ਗੁਰੂ ਬਿਨੁ ਸਮਝ ਨ ਆਵੈ ॥
Without the Guru there is utter darkness,
without the Guru we cannot understand spiritual matters.
(Sri Guru Granth Sahib Ji 1399)

ਜੇ ਸਉ ਚੰਦਾ ਉਗਵਹਿ ਸੂਰਜ ਚੜਹਿ ਹਜਾਰ ॥
ਏਤੇ ਚਾਨਣ ਹੋਦਿਆਂ ਗੁਰ ਬਿਨੁ ਘੋਰ ਅੰਧਾਰ ॥੨॥
If a hundred moons and a thousand suns were to shed their light,
their brightness would still be darkness in the absence of Guru.
(Sri Guru Granth Sahib Ji 463)

Guru Ji is like a towering mountain. He is likened to a flowing river of Perkash (light) of the Immortal Being. The ten Sikh Gurus have shown the Naam marag of Akal Purukh by way of the Shabad. In this world, the form of the Lord is Gurbani. Therefore, **a person who desires that his third eye be opened should embrace the satsang of Gurbani; he should make friends with spiritually enlightened souls who have earned**

the spiritual wealth and have been revealed the secrets written in the Gurbani.

The Sikh should always have confidence that Guru Ji is ever always near him and, in this respect, his faith should never falter.

ਗੁਰੁ ਮੇਰੈ ਸੰਗਿ ਸਦਾ ਹੈ ਨਾਲੇ ॥

Guru Ji is always with me.

(Sri Guru Granth Sahib Ji 394)

This is very important because Guru Ji is, indeed, the intermediary between Waheguru and the Sikh; whose desire is to seek oneness with the Supreme Being. First of all join Guru Ji, whose spiritual guidance will enable one to reach one's destination. It is therefore clear that to seek direct connection with the Supreme Being is not possible.

ਬਿਨੁ ਸਤਿਗੁਰ ਕਿਨੈ ਨ ਪਾਇਓ ਬਿਨੁ ਸਤਿਗੁਰ ਕਿਨੈ ਨ ਪਾਇਆ ॥

Without the True Guru none has obtained the Lord,

(Sri Guru Granth Sahib Ji 466)

The third eye or the spiritual eye only opens with the Grace or Kirpa of Guru Ji .

ਕਹੈ ਨਾਨਕੁ ਏਹਿ ਨੇਤ੍ਰ ਅੰਧ ਸੇ ਸਤਿਗੁਰਿ ਮਿਲਿਐ ਦਿਬ ਦ੍ਰਿਸਟਿ ਹੋਈ ॥

Says Nanak, these eyes were blind.
On meeting the True Guru, they have become Omniscient.

(Sri Guru Granth Sahib Ji 922)

Naam Abhiyas is performed in order to get the Grace of Guru Ji. Naam Simran, Kirtan, Katha and other good deeds are necessary to obtain the kirpa of Guru Ji, without which, the Naam Perkash will not reside in us, nor will the third eye be opened.

Guru Ji is a fountain of knowledge and Grace - who makes a person pure in mind and body. Thus, blissfulness comes

to him who seeks His protection.

Sanctuary with Guru Ji means: to completely surrender or dedicate oneself to Guru Ji's service by way of mind, body and material wealth. Guru Ji does the rest for his Sikh in his (the Sikh's) quest for emancipation from life's bondage.

With Guru Ji's blessing, a change manifests inside the Sikh and the greatness of Gurprasad awakens. The Sikh then abandons his sensual desires, his thoughts undergo purification and he goes into a state of thoughtlessness. This is known as spiritual earning in Gurbani.

This marag is a life-long battle against the mental desires and attachments which are the evils in the mind. A snake represents an analogy of something evil; to catch it one cannot simply close its hideout. In our fight against adverse thought-waves, it is senseless to torture and punish the body. Neither is it sensible to run away from one's kith and kin to live the life of a recluse or hermit. One's salvation is in becoming a servant of the Lord. By doing so, lustful desires borne of the mind are stifled and the mind gradually becomes pure. Such a person gains divine respect in the sanctuary of the Lord.

ਹੋਇ ਨਿਮਾਣੀ ਸੇਵ ਕਮਾਵਹਿ ਤਾ ਪ੍ਰੀਤਮ ਹੋਵਹਿ ਮਨਿ ਪਿਆਰੀ ॥

By becoming humble and serving her Lord,
she then becomes dear to her Beloved's heart.

(Sri Guru Granth Sahib Ji 377)

In Gurmat, service to the sentient creatures of the Lord is deemed to be service to the Lord Himself; His Light is ever present in all living creation.

ਪ੍ਰਭ ਮੇਰੇ ਕੋ ਸਗਲ ਨਿਵਾਸ ॥
My Master abides amidst all.
(Sri Guru Granth Sahib Ji 887)

For this reason, **to ignore the presence of the Lord and to carry on doing sewa or service only of material nature in this world, brings no spiritual benefit.** God's Grace only falls on those who serve the world by being fully conscious of His Presence in everything; with love and compassion for those less fortunate than us; sympathy and care for all living creatures dependent on us and, the suffering sentient beings below us. Do not be cruel to them. By such services done with humility, one's action bear fruit; now and in the hereafter (parlok).

With one-pointedness of mind, company of spiritually enlightened souls, service with humility and Naam Abhiyas, goodness will abound and increase day by day. The Grace of the Lord descends upon such a soul. Grace does not materialise like light from electrical current flowing straight through electrical wires with switches and bulbs connected to them; Grace - the spiritual manifestation of our Lord - will find its way into one only when one fails not to serve one's aspiring compatriots.

One who desires the fruit from the trees should tend to them with loving care in order to maintain proper growth. In like manner, a person who desires the Grace of the Lord and yearns for His blessing in the opening of the spiritual third eye, should resolve to wake up at Amritvela (the last pahar of the night), to perform Naam Abhiyas and to steadfastly control the evil thoughts and desires emanating from the body's six senses.

ਅੰਮ੍ਰਿਤ ਵੇਲਾ ਸਚੁ ਨਾਉ ਵਡਿਆਈ ਵੀਚਾਰੁ ॥

In the early morning utter the True Name
and reflect upon God's greatness.

(Sri Guru Granth Sahib Ji 2)

LECTURES ON GURMAT

In Japji Sahib, the four pauris(stanzas) of Sunnai (listening) are given very great prominence by Guru Ji. How do we cultivate the art of listening? According to the Shastras, there should be fourteen qualities in a person who really listens to his Guru Ji.

Guru Ji did not elaborate on this, nor on how many types of people there are who listen. What do we mean by listening? This is a wonderful secret expounded by Guru Ji. To understand this great secret, people perform great tapasya. Guru Ji took ten forms to reveal the darshan of this secret. The first Bani given to us by Guru Nanak Dev Ji is the Japji Sahib,and it is the first Bani recorded in Sri Guru Granth Sahib Ji.

Its importance is so great that, to express it is beyond our vocabulary. Millions of people read this Bani daily and attempt to contemplate its deep meanings, and millions more in the future will read it but the secret is difficult to fathom; they cannot reach the end of it.

The word Sunnai is only one in the pauri of Sunnai. Guru Ji has attached so many things to it:- sidh, pir, surnath etc. Towards the end, what every one desires is also given - to get freedom from dukh and paap (difficulties and sins) by Sunnai.

The explanation of Sunnai is beyond words (akath). However, we still have to say a few words regarding it. This Bani is a fountain of Amrit in this material world.Every one should make an attempt to go near this fountain of immortality.

In this Sunnai, three things are given special attention:

1. Sat (Truth)
2. Santokh (contentment)
3. Gyan (knowledge)

Guru Ji has not given any praise for worldly-knowledge.

ਪੜਿ ਪੜਿ ਗਡੀ ਲਦੀਅਹਿ ਪੜਿ ਪੜਿ ਭਰੀਅਹਿ ਸਾਥ ॥
ਪੜਿ ਪੜਿ ਬੇੜੀ ਪਾਈਐ ਪੜਿ ਪੜਿ ਗਡੀਅਹਿ ਖਾਤ ॥
ਪੜੀਅਹਿ ਜੇਤੇ ਬਰਸ ਬਰਸ ਪੜੀਅਹਿ ਜੇਤੇ ਮਾਸ ॥
ਪੜੀਐ ਜੇਤੀ ਆਰਜਾ ਪੜੀਅਹਿ ਜੇਤੇ ਸਾਸ ॥
ਨਾਨਕ ਲੇਖੈ ਇਕ ਗਲ ਹੋਰੁ ਹਉਮੈ ਝਖਣਾ ਝਾਖ ॥੧॥

Man may read and study cart-loads of books
and he may read and study the entire multitudes of books:
he may read and study books and put them in boats;
he may read and study books and fill pits with them:
he may read year upon year, and study for all the months that there are,
he may continue reading for his entire life
and may study with his every breath;
Nanak, only one thing: God's Name is of account,
and all else is but to prate and prattle in pride.

(Sri Guru Granth Sahib Ji 467)

What is this 'gal' or thing which is of account? So many things have been written in Gurbani; people ponder and discuss among themselves; the Vedas and Shastras express a lot of things; Maharishis have expounded their learned thoughts of this. Then, why is the secret still a secret - not revealed? What is the thing that this word accounts for that is accepted in the Lord's court? It can only be Naam; this is our guess. It is in the pauri of the Hukum, if anyone can learn it's secret.

Only one thing really counts: that is to understand the secret Hukum, called bujna in Gurbani.

Many Sikhs have learned this secret after visiting Guru Ji's house. For example, the five pyares who gave their heads to Guru Gobind Rai Ji (Sri Guru Gobind Singh Sahib Ji) had unfathomed the secret of Hukum. Emperor Aurang Zeb's reporter wrote that there were twenty thousand Sikhs present at the congregation but, only five succeeded in delving into the secret of Hukum.

Then, again, another Hukum was given whereby the people present were asked to eat a dead body. When offered to Bhai Lehna Ji, he willingly volunteered and was ordained under the Hukum.

What is that which we ordinarily call the Hukum? It's real 'essence' cannot be truly described.

A Hukum manifested when Sri Guru Gobind Singh Sahib Ji invited a Sikh to stand in front of the barrel of the new gun he wanted to test. Two came running forward to face the gun, each saying that he came first. One then claimed that he heard Guru Ji's request first. In Hukum, one's will is superseded by the will of another (Guru Ji's).

When reading Gurbani, one must understand that the principal thing that matters is that one should analyse what one is reading.

In Yog Shastra, dhian is given great importance. How should one's dhian stay within one?

Our dhian is always divided and is not one-pointed. Sri Guru Gobind Singh Sahib Ji says that, at Hem Kunt, there were two: firstly, God and Guru Ji; then they finally became One. How long did his surat rest at the feet of the Lord?

The Khalsa created on this earth is also a form of Guru Ji

or Akaal.

ਸੁਣਿਐ ਲਾਗੈ ਸਹਜਿ ਧਿਆਨੁ ॥

By hearing (the Lord's Name) man easily procures the Lord's meditation.

(Sri Guru Granth Sahib Ji 3)

Our dhian is always divided and rarely one-pointed. Due to this, we always meet with dukh (pain). Sahaj here means Akal Purukh. There are many other meanings also attached to Sahaj. We acquire so much dhian that we become one with God. **Dhian means oneness; like a flowing river whose water eventually meets the ocean, to become one.**

ਸਾਲਾਹੀ ਸਾਲਾਹਿ ਏਤੀ ਸੁਰਤਿ ਨ ਪਾਈਆ ॥
ਨਦੀਆ ਅਤੈ ਵਾਹ ਪਵਹਿ ਸਮੁੰਦਿ ਨ ਜਾਣੀਅਹਿ ॥

The praisers praise (the Lord), but they obtain not this much understanding (that they may know His greatness).
The streams and rivers flowing into the ocean, understand not its extent.

(Sri Guru Granth Sahib Ji 5)

We should praise the Lord so much that we become one with Him.

ਜਿਸ ਨੋ ਬਖਸੇ ਸਿਫਤਿ ਸਾਲਾਹ ॥ ਨਾਨਕ ਪਾਤਿਸਾਹੀ ਪਾਤਿਸਾਹੁ ॥

He, to whom the Lord grants praising and eulogising Him.
O' Nanak ! He is the king of the kings.

(Sri Guru Granth Sahib Ji 5)

Human beings have broken away from the Lord. How can they reunite with Him? "By praise," says Guru Ji.

ਨਾਨਕੁ ਆਖੈ ਏਹੁ ਬੀਚਾਰੁ ॥ ਸਿਫਤੀ ਗੰਢੁ ਪਵੈ ਦਰਬਾਰਿ ॥

Nanak says this after due deliberation.
Through the Lord's praise, the tie with his Court is established.

(Sri Guru Granth Sahib Ji 143)

As one keeps praising the Lord, one becomes the form of the person one praises. '*Tu Tu karta Tu Hua*' - how are we

able to do so much 'Tu' when we are accustomed to always saying *me* and *mine*, and have become '*Hu*'.

ਕਬੀਰ ਤੂੰ ਤੂੰ ਕਰਤਾ ਤੂ ਹੂਆ ਮੁਝ ਮਹਿ ਰਹਾ ਨ ਹੂੰ ॥
ਜਬ ਆਪਾ ਪਰ ਕਾ ਮਿਟਿ ਗਇਆ ਜਤ ਦੇਖਉ ਤਤ ਤੂ ॥

Kabir, repeating Thy Name I have become like Thee.
In me now I have remained not.
When difference between me and others have been removed, then,
wheresoever I see, there I see but Thee, O' Lord.

(Sri Guru Granth Sahib Ji 1375)

SEWAK OR SERVANT OF GOD

ਕੋਟਿ ਮਧੇ ਕੋ ਵਿਰਲਾ ਸੇਵਕੁ ਹੋਰਿ ਸਗਲੇ ਬਿਉਹਾਰੀ ॥੧॥ਰਹਾਉ॥

Out of the millions , hardly any one is a servant of God;
all others are but traders.

(Sri Guru Granth Sahib Ji 495)

We should be meek. We must always praise others. Sikhi is only given to sewadars. The gift of Sikhi is given only to him who can keep it.

ਤਨੁ ਮਨੁ ਧਨੁ ਸਭੁ ਸਉਪਿ ਗੁਰ ਕਉ ਹੁਕਮਿ ਮੰਨਿਐ ਪਾਈਐ ॥

Surrender all your body, soul and wealth unto the Guru
and submit to His Will, thus shall you obtain the Lord.

(Sri Guru Granth Sahib Ji 918)

The more we give, the richer we are in Spirit. When the mind becomes pure, only then can we come into vairaag or renunciation.

ਆਪੁ ਗਵਾਈਐ ਤਾ ਸਹੁ ਪਾਈਐ ਅਉਰੁ ਕੈਸੀ ਚਤੁਰਾਈ ॥

Efface thy ownself and then shalt thou obtain the Groom.
What can other cleverness avail?

(Sri Guru Granth Sahib Ji 722)

When a person becomes a Brahmgiani, then the natural forces like water, air, fire etc. come under his control. Willpower increases. The dangerously flowing river gave way to Maharaja Ranjit Singh Ji. A Sikh is he who loves his Guru. Sikhi means: to lose your haumai (ego) and ultimately become the form of the Guru or Gurbani.

Bhai Mani Singh Ji was martyred by having his limbs severed one by one. While he was being martyred, Bhai Mani Singh Ji read JapJi Sahib Paath in a state of bliss; on the other hand his torturer was crying. A Sikh not only saves himself

but the others too. Our karmas change for the good when we walk towards our Guru Ji. Enemies start becoming friends.

TAMO, RAJO AND SATTO GUNN

One day, three Sikhs came to see Guru Nanak Dev Ji at Kartarpur. Their names were Rama, Didi, and Saigal. They set silently for some time and then one of them asked Guru Ji the following question.

What is the difference between Tamo gunn, Rajo gunn, Satto gunn and Bhagti marag?

A Sikh is one who seeks to learn, and Guru Ji teaches such a person the proper way: Not to talk bad about others and not to listen to gossip about others. How difficult is this? Spend not time in fruitless deeds such as stealing etc. Stay away from the influence of bad people. The mind should not be allowed to stray towards the path of evil deeds. These activities come under Tamo gunn. If one meets a puran purush (a knower of tat or Truth), who is one in crores (millions), listen to his teachings. Listen and speak only the greatness of Waheguru. Speak not lies with the tongue (a very difficult form of tapasya). In one's praises of God, consider God as present Himself. In the flower is present its fragrance, but it is invisible to the naked eyes.

Perform sewa or service; donate to charity or do other charitable deeds. These are hands and legs of tapasya and are called Rajsee tapasya.

What is Satto tapasya?

Satto Tapasya is when a person listens to Gurbani without signs of inattentiveness, that is, in one-pointed concentration, and also performs good deeds. The mind is always restless

and it inherently tends to stray. God has made it such. The Gutka (prayer book) is always in the hand but the mind keeps wandering; it goes wherever it pleases. Guru Ji says that, when you realise that the mind has strayed away and the Gutka has been left behind in the hand, then, endeavour to lead it (the mind) back to Gurbani. The mind is illiterate. Do not talk about knowledge acquired from a university or college. True knowledge or Brahmgyan has to be gained from Gurbani. When one is aware that the mind has strayed away, catch it, bring it back and make it concentrate again, and again. It will eventually get tired of running here and there and will stay attached to Gurbani. Then this is the moment of the beginning of the end to the cycle of births and deaths.

This bachan (order) cannot be bought or exchanged for pearls and gems in the bazaar. **Vairaag and Naam Abhiyas are two wings which are used to fly to the kingdom of God.** We tend to regard the physical body as ours, but no! Our real form is 'Nij saroop' which is inside; it is separated by a veil of falsehood.

ਕਿਵ ਸਚਿਆਰਾ ਹੋਈਐ ਕਿਵ ਕੂੜੈ ਤੁਟੈ ਪਾਲਿ ॥

How can this wall of falsehood be broken?

(Sri Guru Granth Sahib Ji 1)

Who will break the wall of falsehood? Where does one go to search for a friend who will help one out ? It is very difficult to find such a friend. True Sikhs therefore seek the answers from Guru Ji. We can call them such, as they come to the Guru for Light. In the beginning there is the seed; ultimately these seeds will one day begin to bear fruit.

Baba Farid was a highly spiritual saint, a bhagat, a puran purush or complete human being. His disciples aggregated one and a quarter lakhs. He went all over the country in search of a puran or complete saint who could impart to him the darshan of the Lord. His search finally brought him to a puran fakir (saint).

The fakir on seeing Baba Farid Ji asked him why he was wandering aimlessly. The person, for whom you are wandering around in search of, is in you. Baba Farid Ji then replied, "If He is in me, I cannot see Him." The fakir then told Baba Farid Ji that he was truly in need of a Guru. Baba Farid Ji replied, "All right, I shall become your disciple."

The fakir then told Baba Farid Ji that his first duty as a disciple will be to wake up after midnight, fetch hot water for him and to give him his early morning bath. The fakir said that other chores will be given to Baba Farid Ji later; if he could perform this initial job satisfactorily.

Farid Ji started serving his Guru Ji with all his heart and the day came for his final test. One day there was no fire in the house and Farid Ji had to heat water for his Guru Ji's early morning bath. He went to get some sticks of fire. He could see some fire burning in someone's house. It belonged to a woman of low moral values. Previously, Farid Ji used to pass by her house with hatred and disrespect. When, he asked for a stick of fire, the woman decided to take revenge against Farid Ji. She told him that the price of a stick of fire was - one of his eyes. Farid Ji did not hestitate. He borrowed a

knife from her and took out one of his eyes and placed it on her hand.

He took the stick of fire and went back. His Guru Ji looked at his blood stained eye and told him that he had passed the final test and could now have the darshan of the Lord. Farid Ji became a puran saint after that incident.

In Baba Bekala, so many people aspired to become Gurus, during Sri Guru Teg Bahadur Sahib Ji's time. Makhan Shah became depressed when he could not find the true Guru at Baba Bekala. A young boy told him that there was one more person whom they called Guru, who lived in a cave. People called him 'Tegha Kemla'. Makhan Shah went inside and found the true Guru who showed him the bloodied marks on his back caused by saving Makhan Shah's ship from floundering in a stormy and perilous sea voyage.

By listening (Sunnai), one becomes Isher or Shiv Ji. Shiv Ji causes destruction of the Universe, or 'Parlo' occurs. By listening to God, one becomes Brahma himself. Brahma's birth is also wonderful. His birth was from a lotus flower. In a moment of egoistic mood, he kicked the lotus flower (that was his father), for which act he spent eighteen jugas wandering through the stalk of the lotus flower in search of the Formless One, and another eighteen jugas to return empty handed from his quest. He was presented with four faces and again he exhibited his egoism. But when he discovered to his utter surprise that another Brahma was endowed with sixteen thousand heads, he was humbled.

A Bhagat or Saint of God is supreme among all the Sidhs, Pirs and Surnaths, in all the universes, in the skies, patals, etc. He is 'Shiromani' amongst all.

How many saints have come into this world? Sant Kabir Ji was a highly spiritual saint. The tenth Guru called him a Puran Sant, like Baba Attar Singh Ji Mastuana.

Bhai Gurdas Ji, in his Bani, called Raja Janak a supreme servant or Bhagat of the Lord.

Kabir Ji surrendered everything in his life to become a servant of the Lord. Many quarrels erupted in his house: "Ever since this worthless son of mine has taken to rosary, since then we have had no peace."

ਸੁਨਹੁ ਜਿਠਾਨੀ ਸੁਨਹੁ ਦਿਰਾਨੀ ਅਚਰਜੁ ਏਕੁ ਭਇਓ ॥
ਸਾਤ ਸੂਤ ਇਨਿ ਮੁਡੀਂਏ ਖੋਏ ਇਹੁ ਮੁਡੀਆ ਕਿਉ ਨ ਮੁਇਓ ॥੨॥

Hear, O' elder sister-in-law; hear O' younger sister-in-law,
a wonderous thing has occured.
This boy has ruined our seven threads (weaving) business.
Why has not this lad died?

ਸਰਬ ਸੁਖਾ ਕਾ ਏਕੁ ਹਰਿ ਸੁਆਮੀ ਸੋ ਗੁਰਿ ਨਾਮੁ ਦਇਓ ॥
ਸੰਤ ਪ੍ਰਹਲਾਦ ਕੀ ਪੈਜ ਜਿਨਿ ਰਾਖੀ ਹਰਨਾਖਸੁ ਨਖ ਬਿਦਰਿਓ ॥੩॥

The One God is Lord of all the comforts.
The Guru has blessed me with His Name.
He is such, who preserved the honour of saint Prahlad
and destroyed Harnakash with His nails.

(Sri Guru Granth Sahib Ji 856)

His family members said that it would have been better if Kabir Ji had died at birth. They only had sholey (pulses) to eat sometimes, and had to sleep on broken beds. But the sadhus who called on Kabir Ji were given best food to eat and good beds to sleep on.

Why is Raja Janak highly praised in Gurbani? Because, being a king with all the wealth and power, he was a saint. He was the examiner for Rishi Sukhdev, who did Bhagti for four thousand years. Rishi Sukhdev went to his father to receive confirmation whether his Bhagti was complete and accepted by God. His father told him that he had to sit for an examination and that his invigilator would be Raja Janak.

Guru Ji says that the Bhagats always stay in a state of vigas (unending bliss). We, mortals, cannot maintain this state in our existence; we alternate in moments of happiness and sadness or difficulty; we laugh and then we cry.

Bhai Dyala Ji was said to be sitting in boiling water and was still in happiness and blissful existence. What is this theory? In fact, while immersed in boiling water, Bhai Dyala Ji was reading Japji Sahib.

The younger sons of Sri Guru Gobind Singh Sahib Ji were bricked alive, but they were doing Japji Sahib and were in a state of bliss.

The fifth Guru, Guru Arjan Dev Ji, was sitting on a hot plate and hot sand was poured over his body. He was also in a state of extreme bliss. Mian Mir, his Muslim disciple, was crying at the torture perpetrated on his Master. Guru Ji consoled him not to cry as he was not feeling any pain. Guru Arjan Dev Ji said:

ਤੇਰਾ ਕੀਆ ਮੀਠਾ ਲਾਗੈ ॥

Your Will is sweet to me.

(Sri Guru Granth Sahib Ji 394)

Bhai Mani Singh Ji's katha is acharj (extraordinary). He was sentenced to be executed by cutting off each of his joints in his body. The executioner hestitated from having to cut him at the joints but Bhai Mani Singh Ji bade him to follow the orders of his master, while he would follow the order of his Guru Ji, which was to recite Japji Sahib. The executioner was in distress and was, crying, but Bhai Mani Singh Ji was laughing and in a state of bliss. The reason, says Guru Ji in Gurbani, is that, a God's Saint or Bhagat is highly spiritual.

Bhai Mani Singh Ji and Baba Deep Singh Ji learnt the Guru

Granth Sahib Ji from Sri Guru Gobind Singh Sahib Ji. Baba Deep Singh Ji carried his head on the palm of one hand and fought the enemy forces with a sword in the other. This performance is also 'acharj' or something extraordinary and is out of this world. Those two personalities are Mahapurush. Sri Guru Gobind Singh Sahib Ji gave them the duties himself. Baba Deep Singh Ji was told to look after Dam Dama Sahib and Bhai Mani Singh Ji's duty was to serve at the Harimander Sahib in Amritsar. Those were the orders of Sri Guru Gobind Singh Sahib Ji to these two highly spiritual souls.

ਨਾਨਕ ਭਗਤਾ ਸਦਾ ਵਿਗਾਸੁ ॥ ਸੁਣਿਐ ਦੂਖ ਪਾਪ ਕਾ ਨਾਸੁ ॥

Ever blissful are the Saints, O' Nanak.
By hearing (the Lord's Name) desire and wickedness are wiped off.

(Sri Guru Granth Sahib Ji 2)

The outcome of sins are the inevitable difficulties. As long as there are sins, there will be dukhs. The reason why there is so much difficulty in this world is because sins have multiplied many fold. Sri Guru Gobind Singh Sahib Ji had foretold that a time will come when:

ਸਾਧ ਸਮੂਹ ਪ੍ਰਸੰਨ ਫਿਰੈ ਜਗ ਸੱਤ੍ਰ ਸਭੈ ਅਵਲੋਕ ਚਪੈਗੇ ॥

The saints will wander about joyously
and the wicked people will be destroyed.

(Tav Prasad Savaiyeh - Sri Guru Gobind Singh Sahib Ji)

'Tra bidang dukhan' - Kapil Rishi has told this sutra in his Shak Shastra. These three types of difficulties are destroyed along with all the sins by just listening to Guru Ji's bachan. In Japji Sahib, each word gives rise to wismad. The word wismad is beyond description or vichar. **By listening and reading Gurbani with a one-pointed mind, one receives the darshan of Guru Ji. Gurbani is a fountain of Amrit.**

Sri Guru Gobind Singh Sahib Ji was the form, in human body,

of the Immortal Supreme Being, and he came to this world to give Amrit to the suffering mankind. When Amrit was first prepared, there was only water and ptasay (sugar processed into small lumps) in the container. Then, Amrit from the five Banis was mixed with it and stirred by a Khanda. First, Sri Guru Gobind Singh Sahib Ji prepared five Sikhs and baptised them with the Amrit, before which, they had to pass a test in which he had demanded for their heads. He made them immortal by baptising them with the Amrit. The meaning of the word Amrit is to become deathless. If any one desires to become deathless, then this is one way.

Japji Sahib itself is a pool of Amrit. When there are bellows of God's fear, the fire of tapasya and the container or receptacle of God's love, there Amrit can be put. It is said that the milk of a lioness can only be contained in a golden vessel; in a silver or a bronze or earthen vessel, the container storing the milk will break.

We have to learn to listen without our physical ears and instead listen with our spiritual ears. Every sentient being is capable of listening but not like Bhai Lehna. Similarly, Baba Amar Das Ji, was able to hear the call of his Guru Ji. If we can master the secret of listening without our physical ears, we can then become high spiritual personalities like Sidhs, Pirs and Surnaths or Devtas. Guru Ji says that if we can understand the theory of listening to God's words, then the acquirement of this psychic faculty, will enable one to attain the standard of the spiritual personalities above. One day, Bhai Bhariya went on a journey. He was a highly spiritual soul. He arrived at a town and asked for sanctuary for the night. Residing in that town, was a saint whose daily task was to take in any visiting saint or sadhu to his house and

to wash the visitor's feet. He would then sprinkle the water (used to wash the visitor's feet) over his own body, face and eyes. He would also feed his guest with whatever food that was available in his house.

This saint's name was Daulah Shah. His second regular duty was to see his guests off and to walk with them for a distance of a kilometre or so. Bhai Bhariya stayed a few days in the hospitality of the saint and the two became very happy in each other's company. Daulah Shah told Bhai Bhariya that he (Bhai Bhariya) had showered great blessings on him (Daulah Shah). Guru Hargobind Ji was on the spiritual throne of Akal Takht at Amritsar at that moment of time. Bhai Bhariya was sent by Guru Ji to spread the concept of the Sikh faith to the people of Kashmir and the surrounding areas.

When Bhai Bhariya Ji was preparing to leave the house, Daulah Shah requested that he be allowed to accompany him by walking some distance with him. Bhai Bhariya agreed to the request although he did not feel nice to make Daulah Shah walk with him. The road was very sandy and while walking Daulah Shah contemplated these things in his mind:

"Guru Nanak Dev Ji's House is very great. There is an abundance of ridhis and sidhis. All kinds of treasures are present in abundance. There is no shortage of wealth there. Lakshmi (Goddess of Wealth) is standing at the doorstep. Such a powerful Guru and yet his Sikh is dressed in tattered clothing. Why does he reflect poverty? The shoes on his feet are also incomplete. The sandy earth is thrown up by the tattered shoes over his body and clothing."

Bhai Bhariya Ji was a mahapurush; an antarjami (all-knowing). He knew what Daulah Shah was thinking. Bhai Bhariya Ji did

not appreciate the idea of Daulah Shah doubting his Guru Ji. Bhai Bhariya turned around.

Now, one gets to see the shakti (power) in the glance of a puran purush or Brahmgiani. On the other hand, the glance of an Akirtkan who has forgotten God is also described by Bhai Gurdas Ji in his Bani:

ਮਦ ਵਿਚਿ ਰਿਧਾ ਪਾਇ ਕੈ ਕੁਤੇ ਦਾ ਮਾਸੁ ॥
ਧਰਿਆ ਮਾਣਸ ਖੋਪਰੀ ਤਿਸੁ ਮੰਦੀ ਵਾਸੁ ॥
A sweeperess cooked dog's meat in wine,
then put it in a skull which was stinking.
ਰਤੂ ਭਰਿਆ ਕਪੜਾ ਕਰਿ ਕਜਣੁ ਤਾਸੁ ॥
ਢਕਿ ਲੈ ਚਲੀ ਚੂਹੜੀ ਕਰਿ ਭੋਗ ਬਿਲਾਸੁ ॥
She then covered the meat in the skull with the blood stained rag.
Took it with her when she went for some entertainment.
ਆਖਿ ਸੁਣਾਏ ਪੁਛਿਆ ਲਾਹੇ ਵਿਸਵਾਸੁ ॥
ਨਦਰੀ ਪਵੈ ਅਕਿਰਤਘਣੁ ਮਤੁ ਹੋਇ ਵਿਣਾਸੁ ॥੯॥
Someone asked her what she was carrying
that was so colourfully covered.
She replied, "I have covered my food so that it may not become
inedible by the glance of an ungrateful man."
(Vaaran Bhai Gurdas Ji Vaar 35 Pauri 9)

Meaning: The evil eye of ingratitude is worse than all the bad things put together, namely dog's meat, wine, skull as the container and a blood stained covering. This foul dish would be further polluted by the slight of an ingrate and thus become unsuitable for human consumption.

As Bhai Bhariya Ji's glance fell on the sandy earth, it turned into gold. The small stones lying on the ground became diamonds and other gems. The Pir, Daulah Shah, fell at the feet of Bhai Bhariya Ji. He asked Bhai Bhariya for the secret of the whole episode; the Pir could not understand why a

person whose glance alone could turn earth into gold would be attired in tattered clothing.

Bhai Bhariya Ji then told the Pir about the pauri of Sunnai or listening to God's word. By listening, one can become a Sidh, Pir or even Inder Devta himself. By regularly sweeping Guru Ji's house with a broom, all these things will start falling into one's lap. Some collect wood for Guru Ji's kitchen; some fetch water for him. All these powers or shakti appear and stand with folded hands before a person who performs such duties in the house of the Guru. Such a Guru's Sikh, however, would refrain from showing his power to others.

Bhai Bhariya Ji told Pir Daulah Shah that he had no desire to wear silk; not that he did not have the power to get silk clothing. All powers had been bestowed on him by the Almighty Lord. Bhai Bhariya explained that he was in complete Anand (bliss) in the present state that the Lord has chosen to keep him in.

ਰੰਗਿ ਹਸਹਿ ਰੰਗਿ ਰੋਵਹਿ ਚੁਪ ਭੀ ਕਰਿ ਜਾਹਿ ॥
ਪਰਵਾਹ ਨਾਹੀ ਕਿਸੈ ਕੇਰੀ ਬਾਝੁ ਸਚੇ ਨਾਹ ॥

In Lord's love they laugh; in Lord's love they weep, and keep silent too.
They care for not anything except their True Spouse.

ਦਰਿ ਵਾਟ ਉਪਰਿ ਖਰਚੁ ਮੰਗਾ ਜਬੈ ਦੇਇ ਤ ਖਾਹਿ ॥
ਦੀਬਾਨੁ ਏਕੋ ਕਲਮ ਏਕਾ ਹਮਾ ਤੁਮ੍ਾ ਮੇਲੁ ॥
ਦਰਿ ਲਏ ਲੇਖਾ ਪੀੜਿ ਛੁਟੈ ਨਾਨਕਾ ਜਿਉ ਤੇਲੁ ॥

Sitting at the roadside, leading to the Lord's door, they beg for food, and when He gives, they eat them.
The Lord's Court is One, One is His pen, and we and you meet there.
In God's Court the accounts are examined.
Nanak, the sinners are crushed like oil-seeds in an oil press.

(Sri Guru Granth Sahib Ji 473)

What is the explanation for all this? A Brahmgiani knows the value of gold. We don't know what it is worth - I am talking about myself; you good people might know its value. However, I sincerely say that, it is not Guru Ji's Hukum, to talk bad about others and to learn about their shortcomings.

ਮਿਥਿਆ ਨਾਹੀ ਰਸਨਾ ਪਰਸ ॥ ਮਨ ਮਹਿ ਪ੍ਰੀਤਿ ਨਿਰੰਜਨ ਦਰਸ ॥
He whose tongue does not even touch falsehood.
Whose heart yearns to see the Bright Immaculate God.

ਪਰ ਤ੍ਰਿਅ ਰੂਪੁ ਨ ਪੇਖੈ ਨੇਤ੍ਰ ॥ ਸਾਧ ਕੀ ਟਹਲ ਸੰਤਸੰਗਿ ਹੇਤ ॥
Whose eyes do not see the beauty of other's women.
Who serves holy men and loves saints.

ਕਰਨ ਨ ਸੁਨੈ ਕਾਹੂ ਕੀ ਨਿੰਦਾ ॥ ਸਭ ਤੇ ਜਾਨੈ ਆਪਸ ਕਉ ਮੰਦਾ ॥
Whose ears do not hear the slander of others.
Who believes himself to be the worst of all;

ਗੁਰ ਪ੍ਰਸਾਦਿ ਬਿਖਿਆ ਪਰਹਰੈ ॥ ਮਨ ਕੀ ਬਾਸਨਾ ਮਨ ਤੇ ਟਰੈ ॥
who, with the Grace of the Guru, abandons the poison of maya whose minds evil desires vanish from the heart;
and who, having conquered (controlled) his evil instincts,

ਇੰਦ੍ਰੀ ਜਿਤ ਪੰਚ ਦੋਖ ਤੇ ਰਹਤ ॥ ਨਾਨਕ ਕੋਟਿ ਮਧੇ ਕੋ ਐਸਾ ਅਪਰਸ ॥੧॥
frees himself from the five deadly sins
(lust, anger, greed, false love and ego),
such an aparas is one in millions, says Guru Arjan Dev Ji.

(Sri Guru Granth Sahib Ji 274)

We always think we are good, or give the impression to listeners that we are good and that the others are bad. You must have heard the Katha: Bhagwan Raam Ji told Lachman Ji that he will show him a good person although the person is in the female form. Berries can be sweet, and they can also be sour.

Raam Ji, who was the Avataar of Tretajug said, "Look Lachman, these are the qualities of a good personality! She is eating the sour berries and giving me all the sweet ones."

Raam Ji told Lachman Ji, who was his younger brother, that he had absented himself from the grand welcome organised by the Brahmin rishis (with garlands of flowers and 36 courses of food), merely to come to this broken hut of this poor lady, Pheleney, because there was never such a pure soul that he could find amongst all the rishis.

Here, let us contemplate, "What we are supposed to listen?" If we can succeed in getting the secret of listening without our ears, then Guru Ji says, we can know all the secrets of this earth, the skies, etc. We say that the sky is blue in colour , but it is a fact that it is not blue in colour at all. Neither is it pale, or black or red. The fault is in our eyes; we can perceive only up to the limit of the capability of our eyes; beyond that we cannot see, no matter how hard we try. The same is true in regard to our ears. The whole creation is incomplete. We can know the limits of the sun, the moon and the pataals (underworlds) by listening to Guru Ji's words. Also, there are nether-worlds below the nether-worlds and thousands of skies over the skies.

The Scriptures say, "Searching unsuccessfully for God's limits and bounds, people have grown weary."

The Semitic scriptures say that there are eighteen thousand worlds. However, in reality there is only one essence; that the Lord is limitless.

This was proven by Guru Nanak Dev Ji who showed the Pir's son all these (in his surat in less time than it took him to blink his eyes). We have no knowledge at all about things that are in our surat because we do not listen without our ears.

Kaal or death is a big power. We do not know anything

about it. We cannot understand this Kaal. Within a short time, it can make a seed grow into a big tree. Kaal comes to everything and is present everywhere in all the Universe. In fact, there is no place where Kaal does not make itself present; Kaal's hands reach up to Inderlok, Shivlok, humans and demi-gods alike.

Some people, like Raja Bal for example, even tried to take the kingdom of Inder Devta,

by doing intense tapasya. Inder Devta sent his younger brother to break Raja Bal's tapasya. Hence, Raja Bal was cheated of his tapasya. The meaning of Kaal is to cause the dissolution of everything. How does one earn such spiritual earnings where Kaal does not reach?

Dhan (praiseworthy) is that person who can acquire the secret or theory of listening. There is a katha of a king given in sanskriti saloks of the Fifth Guru (Guru Arjan Dev Ji). The king was told that Kaal or death will come to him within a short period of time (about 7 days). He made a palace in the sea to escape Kaal. He was never told how Kaal would appear. To save himself, the king summoned his forces to be on the alert. But, from his garden, a maid-servant brought a garland of flowers, to make him happy. The king was indeed very happy to receive the flowers and selected a beautiful flower from the garland to smell its fragrance. From within the flower a small ant entered his nostril and subsequently entered his brain. This caused his death. All safety arrangements made to safeguard him failed. Guru Ji, however, says that by listening to God's word, Kaal or death stays far away from such a person; let alone cause his death.

ਸੁਣਿਐ ਪੋਹਿ ਨ ਸਕੈ ਕਾਲੁ ॥

By hearing (the Lord's Name) death cannot touch (torment) the mortal.

(Sri Guru Granth Sahib Ji 2)

One night, in Goindwal, Guru Amar Das Ji sent a servant to enquire about why a woman was crying. Her eighteen year old son had died. Guru Ji brought the boy back to life by giving him water from Bohli Sahib and repeating the Waheguru mantra. Guru Ji then said that, as long as He was present in Goindwal, such things would not happen again - Kaal could not even enter the town of Goindwal. How did he obtain this vidi or jugat? By carrying water for his Guru Ji (Guru Anggad Dev Ji) for twelve long years. We would not be able to continue performing this service for even twelve consecutive days. Besides, he had to walk backward so that his back would not face Guru Angad Dev Ji. He understood the meaning of Sunnai or listening in Japji Sahib. Kaal came under his control.

If God blesses one with such ears, then one will be blessed with such anpav perkash, and by listening to Japji Sahib, Kaal departs for ever.

FEARLESS SADHU

This katha is an ocean of Brahmgyan or Divine knowledge. Sant Giani Naranjan Singh Ji did this katha at the historical Sikh Gurdwara at Patiala called Dukh Neevaaren Sahib. This katha refers to events during the time of the seventh Guru, Guru Har Rai Sahib Ji. Emperor Aurangzeb was then on the throne at Delhi.

Sarmad was a fearless and carefree sadhu. This is one of the signs of a Brahmgyani or Mahapurush. He used to be in spiritual bliss twenty-four hours of the day. With a fearless voice, he would speak the truth. He used to say that those sitting on the throne at Delhi were false kings. Real kings were those that occupied the spiritual throne, which was forever. There is no fear of losing the spiritual throne once a person has occupied it. Sarmad fakir was speaking from the standpoint of Marfat (knowledge).

From the time of Mansoor to Sarmad sadhu, everyone used to say “Anhal Hak” or “Aham Brahm” meaning: I am Brahm or God. In Gurmat, there is no me or mine; it is always yours.

ਜਲਸ ਤੁਹੀ ॥ ਥਲਸ ਤੁਹੀ ॥

You are in the water. You are in the earth.

(Akaal Ustat - Sri Guru Gobind Singh Sahib Ji)

Sri Guru Gobind Singh Sahib Ji repeated ‘Tuhi Tuhi’ sixteen thousand times whilst dictating his Bani, the Akal Ustat, to Bhai Gurdas Ji.

He called himself the Daas or servant of God. Sri Guru Gobind Singh Sahib Ji says that those who call him the Lord shall fall into the darkest pit of hell.

As the emperor at Delhi started committing atrocities, Sarmad fakir raised his voice and told the people that the emperor was not fit to sit on the throne at Delhi and that the throne should be given to the emperor's brother Dara Shikoh. The Emperor, being an egoistic person could not appreciate hearing anything good said about others. Hearing this, he executed his brother Dara Shikoh, in the presence of Sarmad fakir.

ਅਸੰਖ ਗਲਵਢ ਹਤਿਆ ਕਮਾਹਿ ॥ ਅਸੰਖ ਪਾਪੀ ਪਾਪੁ ਕਰਿ ਜਾਹਿ ॥

Innumerable are the cut-throats who murder the innocent.
Countless wicked persons pass their life indulging in vice and sin.

(Sri Guru Granth Sahib Ji 4)

Some people talk a lot and proclaim themselves as gianis. Some read many books, pass some examinations, and profess to be gianis. A real giani, however, is one in whom the Divine Light of knowledge has dawned. A real sant or saint is one who has known the Eternal Truth.

Sarmad was born of rich parents. When he was twenty years old, his parents passed away and he was left alone with a lot of material wealth. One fortunate day, he met a sadhu who blessed him, and that changed his life forever. The sadhu told him not to get entangled in worldly things. These worldly attachments are really false gratifications of the mind. Sarmad began serving all the holy men that would call at his house. He served them with food, clothing and always a room to stay for the night. He attained such vairaag and intense love for God that he devoted his life in serving those holy people who called on him. For the rest of the day, he would perform his other chores. By serving such holy souls, he was drawn closer and closer to the Almighty God. His only desire and quest from the holy men was the favour to

enable him to see the Supreme Lord. Their answer to him was to diligently perform Bhagti, Naam Simran, Satsang and do service with his hands. Eventually, he would be rewarded with his heart's wishes: the darshan of the Supreme Being.

Sometimes, the person who gives lectures has not himself realised God. His words do not have much effect on the audience he lectures to. Sometimes, we say we have gone to the Gurdwara for many years, done so much service, so much paaths, but, have these achieved anything? Sarmad fakir is one who did not get depressed; he served the people with true love and devotion. He had only one wish: to see the Lord and thereby break the wall of falsehood.

Then one blessed day, he met a puran-purush whose name was Shah Hussain.

ਕਰਿ ਕਿਰਪਾ ਸੰਤ ਮਿਲੇ ਮੋਹਿ ਤਿਨ ਤੇ ਧੀਰਜੁ ਪਾਇਆ ॥
ਸੰਤੀ ਮੰਤੁ ਦੀਓ ਮੋਹਿ ਨਿਰਭਉ ਗੁਰ ਕਾ ਸਬਦੁ ਕਮਾਇਆ ॥੩॥

The saints have mercifully met me.
From them I have obtained satisfaction.
The saints have given me the Name of the Fearless Lord,
and the Guru's word I have practised.

ਜੀਤਿ ਲਏ ਓਇ ਮਹਾ ਬਿਖਾਦੀ ਸਹਜ ਸੁਹੇਲੀ ਬਾਣੀ ॥
ਕਹੁ ਨਾਨਕ ਮਨਿ ਭਇਆ ਪਰਗਾਸਾ ਪਾਇਆ ਪਦੁ ਨਿਰਬਾਣੀ॥੪॥੪॥੧੨੫॥

I have vanquished those great evil doers,
and my speech is naturally rendered sweet.
Says Nanak, in my mind, the Divine Light has dawned
and I have gained the fearless status.

(Sri Guru Granth Sahib Ji 206)

Sarmad fakir served Shah Hussain with great love and devotion. When Shah Hussain was taking leave of departure, Sarmad bowed down before him and did ardas. As usual, his question was the same. He asked Shah Hussain the way

to God. Sarmad beseeched Shah Hussain to take pity on him and to give him his grace. He said that he had already wasted twenty years of his life. He told Shah Hussain that he was made to understand that sadhus were merciful. Shah Hussain stood still. He then told Sarmad that he had to give something as an offering (paytaa) in order to be able to see God. Shah Hussain then asked Sarmad for five rupees to buy a pair of shoes. This was merely a test by Shah Hussain to observe Sarmad's reaction. If Sarmad was not ready to see the Lord, he would immediately conclude, "Is this a sadhu, or one who is merely asking money to buy shoes?"

Sarmad instantly and unhesitatingly replied that he would go and get the five rupees. He brought a pair of shoes and also five rupees and placed them in front of Shah Hussain. He then proceeded to put the shoes on the feet of the sadhu himself. Shah Hussain then told Sarmad that he was required to do one more thing for him. He was to wait for him at that spot until he returned from his journey. Normally, Sarmad would make his way back to his house after seeing the sadhus off, but on this occasion, he just stood there where he was instructed by Shah Hussain.

ਮੇਰਾ ਮਨੁ ਲੋਚੈ ਗੁਰ ਦਰਸਨ ਤਾਈ ॥ ਬਿਲਪ ਕਰੇ ਚਾਤ੍ਰਿਕ ਕੀ ਨਿਆਈ ॥

My heart is yearning to see the Guru (Spiritual Preceptor).
I am weeping and wailing (to see my Guru)
just as the cuckoo cries for rain drops.

ਤ੍ਰਿਖਾ ਨ ਉਤਰੈ ਸਾਂਤਿ ਨ ਆਵੈ ਬਿਨੁ ਦਰਸਨ ਸੰਤ ਪਿਆਰੇ ਜੀਉ ॥੧॥

My thirst is not quenched and I get no peace
without seeing my beloved Guru.

(Sri Guru Granth Sahib Ji 96)

Sarmad obediently stood there for two days and two nights without moving at all. Shah Hussain was pleased when he came back; Sarmad had listened to his words or bachan. When

gold is placed in fire, it soon becomes pure. Shah Hussain become merciful. He embraced Sarmad, and the spiritual or third eye of Sarmad opened, whereupon he received his heart's desire: the darshan of the Immortal Being.

Sarmad's darkness from millions of births vanished. He began to cry like a baby; he had joined the congregation of people like Belmiki Ji, Sant Attar Singh Ji, Bhai Mani Singh Ji, Bhai Daya Singh Ji, and other great saints.

ਜਿਨ ਕੇ ਚੋਲੇ ਰਤੜੇ ਪਿਆਰੇ ਕੰਤੁ ਤਿਨਾ ਕੈ ਪਾਸਿ ॥
ਧੂੜਿ ਤਿਨਾ ਕੀ ਜੇ ਮਿਲੈ ਜੀ ਕਹੁ ਨਾਨਕ ਕੀ ਅਰਦਾਸਿ ॥੩॥

The Lord (Husband) resides with those aspirants (maidens)
who are dyed in this dye (of selfless devotion).
Sayeth Guru Nanak Ji, please convey my prayer to those aspirants,
if they may kindly give me the dust of their feet.

(Sri Guru Granth Sahib Ji 722)

Sarmad came back home and started langgar or set a free kitchen for the people. He distributed his wealth to the needy. When one becomes a puran-purush, he then regards wealth as akin to a burden. A sadhu who himself is dyed in God's aura can also dye others in God's love. Only a lighted wick can set alight other lamps. Twenty-four hours a day, a sadhu is attached to the lotus feet of the Lord.

ਜਾ ਕਉ ਹਰਿ ਰੰਗੁ ਲਾਗੋ ਇਸੁ ਜੁਗ ਮਹਿ ਸੋ ਕਹੀਅਤ ਹੈ ਸੂਰਾ ॥

He alone, who is imbued with God's love in this age,
is deemed to be a warrior.

(Sri Guru Granth Sahib Ji 679)

The wonderful state of faith and contemplation with devotion cannot be described. Should one attempt to give a description of it, he ultimately regrets (because he fails; that state is beyond description).

ਮੰਨੇ ਕੀ ਗਤਿ ਕਹੀ ਨ ਜਾਇ ॥ ਜੇ ਕੋ ਕਹੈ ਪਿਛੈ ਪਛੁਤਾਇ ॥
ਕਾਗਦਿ ਕਲਮ ਨ ਲਿਖਣਹਾਰੁ ॥ ਮੰਨੇ ਕਾ ਬਹਿ ਕਰਨਿ ਵੀਚਾਰੁ ॥

The state of the faithful cannot be described.
One who tries to describe this shall regret the attempt.
No paper, no pen, no scribe can record the state of the faithful.

(Sri Guru Granth Sahib Ji 3)

ਸਰਮ ਖੰਡ ਕੀ ਬਾਣੀ ਰੂਪੁ ॥ ਤਿਥੈ ਘਾੜਤਿ ਘੜੀਐ ਬਹੁਤੁ ਅਨੂਪੁ ॥

The characteristic of the domain or realm of endeavour, effort, hard work (in devotional worship) and modesty is beauty.
There, forms of exquisite charm are created.

ਤਾ ਕੀਆ ਗਲਾ ਕਥੀਆ ਨਾ ਜਾਹਿ ॥ ਜੇ ਕੋ ਕਹੈ ਪਿਛੈ ਪਛੁਤਾਇ ॥

This realm or stage defies description.
If some one attempts to describe it he regrets (as it is an impossible task).

(Sri Guru Granth Sahib Ji 8)

The final stage is the stage of no mind (Samadhi or onman). Jesus Christ died on the cross; Guru Arjan Dev Ji sat on a hot plate while hot sand was poured over his body. In the meantime, He kept on saying:

ਤੇਰਾ ਕੀਆ ਮੀਠਾ ਲਾਗੈ ॥

Your Will is sweet to me.

(Sri Guru Granth Sahib Ji 394)

Sri Guru Teg Bahadur Sahib Ji was martyred in Chandni Chowk, Delhi. Bhai Taru Singh Ji suffered his scalp being removed and not allowing his hair to be cut. Bhai Mani Singh Ji was dismembered at all the joints of his body whilst uttering the Japji Sahib on his lips. Strangely, today we refuse to take Guru Ji's Amrit and also find that wearing the five kakars as something quite intolerable!

ਰਾਰਾ ਰਸੁ ਨਿਰਸ ਕਰਿ ਜਾਨਿਆ ॥
ਹੋਇ ਨਿਰਸ ਸੁ ਰਸੁ ਪਹਿਚਾਨਿਆ ॥
Rara (the letter R) -The worldly pleasures I have deemed as unpalatable.
Becoming the spurner of relishes, I have realised that spiritual bliss.
ਇਹ ਰਸ ਛਾਡੇ ਉਹ ਰਸੁ ਆਵਾ ॥
ਉਹ ਰਸੁ ਪੀਆ ਇਹ ਰਸੁ ਨਹੀ ਭਾਵਾ ॥੩੫॥
By abandoning these temporal savours,that spiritual bliss is attained.
By quaffing that Nectar, this worldly relish remains not pleasing.
(Sri Guru Granth Sahib Ji 342)

A sadhu tells from his anpav perkash, whereas an intellectual person speaks with his mind and tongue. A saint utters only what he visualises with his spiritual eyes.

ਸੰਤਨ ਕੀ ਸੁਣਿ ਸਾਚੀ ਸਾਖੀ ॥ ਸੋ ਬੋਲਹਿ ਜੋ ਪੇਖਹਿ ਆਖੀ ॥
Hear thou the true story of the saints.
They say only that what they see with their eyes.
(Sri Guru Granth Sahib Ji 894)

TO BECOME IMMORTAL

The place is Kartarpur in India where Guru Nanak Dev Ji resides. This is the katha of Guru Ji and his Sikhs. This is a wonderful Katha as it throws light on a Sikh's Perkash, knowledge and Dhian.

First of all, we have to listen; the next step is to obey, and finally, one has to earn Guru Ji's bachan or teachings. Thousands of people used to come to Guru Nanak Dev Ji for his advice, blessings and divine knowledge. They received a true understanding of the meaning of life and then returned to their respective villages.

One day, two Sikhs came to see Guru Ji at Kartarpur. One Sikh's name was Bhai Malo and the other was called Bhai Mangoo. They bowed before Guru Ji and with folded hands, did ardas and benti before him.

By bowing down before Guru Ji, the bad karmas written on one's forehead are erased. One should learn the proper way to bow down before Guru Ji, Shri Guru Granth Sahib Ji.

What was the question asked by these two Sikhs? They requested Guru Ji to show them a way by which they could be released from the vicious cycle of births and deaths.

Guru Ji, the ocean of mercy, showered his Grace on the two Sikhs. Guru Ji told the Sikhs about the tamsic, ignorant way of approaching God: by sitting for days surrounded by fire; by sitting in extremely cold water; by fasting; by tapasya in cold winter or in extremely hot summer. There are people who perform tapasya standing for long periods of time while

extending their hands upwards; some stand supporting themselves only on one leg for long periods and eat leaves and roots of trees in order to sustain themselves. They give up everything, including their family and possessions, to stand beside the paths of pilgrimage (Tirath) and only sleep on bare ground. This method of tapasya is known as Tamoguni tapasya and is very difficult indeed to perform. Guru Ji told the two Sikhs that such a tapasya is very difficult, and the fruit of such achievement is small.

The Sikhs were told by Guru Ji that by attending sangat regularly, by keeping their mind tuned to Katha and Kirtan, and by keeping the company of holy people, the tapasya may appear to be very little, however the fruit would be much more when compared with the Tamsic tapasya.

Confused by the conflicting degree of suffering and corresponding reward, the Sikhs confessed that they do not understand this theory at all, that is: on the one hand the Tamsic tapasya demanded much yet the reward is so little, whereas the Rajsic tapasya is so simple yet the return is so much more. They argued that the exposition is contrary to the Laws of Nature because, according to the cause and effect in this world of ours, what ever one performs by the way of labour, one obtains its corresponding benefit. Here, as it stands, the Tamsic labour is much more and the fruit of labour is so little whereas the Rajsic labour is so much less yet the corresponding fruit is much more!

Guru Ji then told the Sikhs to listen carefully and attentively.

A woodcutter goes to the jungle and spends the whole day there, exposing himself to the risk of being attacked by tigers, bears and other wild creatures, merely to cut wood.

The cuttings for the whole day's labour are bundled and he brings it out to town for sale. In this way, he is barely able to make ends meet. Imagine how difficult it is to cut and collect the wood throughout the whole day. It is undoubtedly a very tiring job, and people in the town pay very little for the wood - the value received, sadly, does not commensurate with the effort expended by him.

Now, Guru Ji says, take the case of a businessman for instance; some of these traders sell oil, salt and ghee etc.; their physical effort is much less than the woodcutters, but, the monetary benefit is more - the trader merely has to sit in his shop. That is his tapasya.

Some traders trade in currencies. The profit is much more than that of the businessman, and their labour is still less than the trader who sits in his shop. Now, take the example of a jeweller who deals in gems and other jewellery. Each day, he makes thousands of dollars of profit, with very little effort. Now compare the quantum of labour and the monetary benefits received by all these groups of people. Guru Ji impressed his reasoning to the two Sikhs.

Continuing with his explanation to the two Sikhs, Guru Ji compared the tamsic tapasya with that of the tapasya of the woodcutter. It is very difficult, with its attendant suffering, to obtain Divine Knowledge by this method. Tamsic tapasya is therefore not the correct way to do so. Guru Ji stressed that the easiest way is: to listen to Katha, to listen to the greatness of the Lord, to listen to Kirtan and to attend Sat Sangat regularly. In this way, one's fruit from the labour is much greater than that obtainable from the suffering method of tamsic tapasya. The two Sikhs made up their mind not to go to the jungles for the purpose of doing 'tapasya'.

There are two types of fruit which one can harvest: One is ripe and the other is unripe. For example, a ripe mango is very tasty whereas the unripe one is not. And so it is with people; some are ripe while others are not. Gyan (knowledge), is the ripe fruit.

ਮਤਿ ਵਿਚਿ ਰਤਨ ਜਵਾਹਰ ਮਾਣਿਕ ਜੇ ਇਕ ਗੁਰ ਕੀ ਸਿਖ ਸੁਣੀ ॥

That person's mind acquires precious stones, diamonds and pearls, who has taken one lesson from the Guru.

(Sri Guru Granth Sahib Ji 2)

These valuables are not found outside but inside the mind; however, they are hidden. They only become visible when one listens to Guru Ji's teachings. Divine knowledge is obtainable by listening to Guru Ji's bachan. **The highest form of tapasya is to unite oneself with the Shabad, that is Gurbani and Sat Sangat.**

The important thing to learn first is to know how to sit in the presence of Guru Ji in Sat Sangat; how to bow down before Guru Ji; how to put the offering (paytaa) before Guru Ji. These are small sadhans (ways or methods of doing things), but their fruits or rewards never the less very great.

What is the most important thing to do regarding the mind which is always chanchal (wavering) and full of cleverness? It does not necessarily become one-pointed even during the process of reading Gurbani. The person may be sitting in Sat Sangat, but the clever mind may be running away elsewhere. For example a lighted candle, when shielded from the wind, burns steadily, but when it is left unshielded in a windy atmosphere, there is a possibility of its light being extinguished. And so, when Gurbani is read with a one-pointed mind, the listener benefits just as much from it as the reader does.

The two Sikhs, Bhai Malo and Bhai Mangoo, without further doubts, started acting in line with Guru Ji's teachings while at the same time, earning an honest living and giving deswand to the needy people.

LISTENING TO GOD

By listening to the Word of the Lord, one can become a Sidh, a Pir, or a Surnath. But, what is that listening? How does one understand it? Gurbani asks us to listen without our ears.

ਅਖੀ ਬਾਝਹੁ ਵੇਖਣਾ ਵਿਣੁ ਕੰਨਾ ਸੁਨਣਾ ॥
ਪੈਰਾ ਬਾਝਹੁ ਚਲਣਾ ਵਿਣੁ ਹਥਾ ਕਰਣਾ ॥
ਜੀਭੈ ਬਾਝਹੁ ਬੋਲਣਾ ਇਉ ਜੀਵਤ ਮਰਣਾ ॥
ਨਾਨਕ ਹੁਕਮੁ ਪਛਾਣਿ ਕੈ ਤਉ ਖਸਮੈ ਮਿਲਣਾ ॥

To see without eyes, to hear without ears.
To walk without feet; to work without hands.
To speak without tongue; like this one remains dead whilst being alive.
O' Nanak! then does the mortal meet his Spouse
by recognising His Will?

(Sri Guru Granth Sahib Ji 139)

Now does it become crystal clear?

One say's one has gone to the Gurdwara and has heard Kirtan and Gurbani. But, there is a secret in listening also. If one can understand the theory of listening or Sunnai in Japji Sahib, then the way becomes clear. Bhai Lehna understood this secret and he became the second Nanak.

Kabir Ji tried his best to become the disciple of Ramanand Ji, but all his attempts failed. One day, at night, he went and laid down on the path along which Ramanand Ji used to walk to take his early morning bath. When Ramanand Ji's foot touched Kabir Ji's body he said: 'Raam'.

ਹੋਇ ਬਿਰਕਤ ਬਨਾਰਸੀ ਰਹਿੰਦਾ ਰਾਮਾਨੰਦ ਗੁਸਾਈ॥
ਅੰਮ੍ਰਿਤ ਵੇਲੇ ਉਠਕੇ ਜਾਂਦਾ ਗੰਗਾ ਨ੍ਹਾਵਣ ਤਾਈ॥
Being detached from world, brahmin Ramanand lived in Varanasi (Kasi).
He would early in the morning go to the Ganges to take bath.

ਅਗੋਂ ਹੀ ਦੇ ਜਾਇਕੇ ਲੰਮਾ ਪਿਆ ਕਬੀਰ ਤਿਥਾਈ॥
ਪੈਰੀਂ ਟੁੰਬ ਉਠਾਲਿਆ ਬੋਲਹੁ ਰਾਮ ਸਿਖ ਸਮਝਾਈ॥
Once even before Ramanand, Kabir went there and lay in the way.
Touching with his feet Ramanand got Kabir up
and asked him to speak 'Raam'.

ਜਿਉਂ ਲੋਹਾ ਪਾਰਸ ਛੁਹੇ ਚੰਦਨ ਵਾਸ ਨਿੰਮ ਮਹਿਕਾਈ॥
ਪਸੂ ਪਰੇਤਹੁੰ ਦੇਵ ਕਰ ਪੂਰੇ ਸਤਿਗੁਰ ਦੀ ਵਡਿਆਈ॥
As the iron, touched by philosopher's stone becomes gold and the
margosa tree (Azadirachta indica) is made fragrant by sandal,
likewise the wondrous Guru turns animals and ghosts into angels.

ਅਚਰਜ ਨੋ ਅਚਰਜ ਮਿਲੈ ਵਿਸਮਾਦੇ ਵਿਸਮਾਦ ਮਿਲਾਈ॥
ਝਰਣਾ ਝਰਦਾ ਨਿਝਰਹੁੰ ਗੁਰਮੁਖ ਬਾਣੀ ਅਘੜ ਘੜਾਈ॥
Meeting the wonder (Guru),
the disciple also merges into the great Lord.
Then from the Self springs a fountain and the words of the gurmukhs
chisel the unhewed creatures i.e. they are given a beautiful shape.

ਰਾਮ ਕਬੀਰੈ ਭੇਦ ਨ ਭਾਈ ॥੧੫॥
Now Ram and Kabir became identical.

(Vaaran Bhai Gurdas Ji Vaar 10 Pauri 15)

Without a second nothing is possible. One has to be initiated into the divine path. Thus Kabir Ji became the disciple of Ramanand Ji as the latter had told him to say Raam. Kabir Ji started to repeat Raam, Raam, Raam....... and ultimately he became one with the Supreme Being.

Who are the accepted servants of the Supreme Lord? Although they, the mortals, are very low in comparison with Him, they are still acceptable.

ਏਕਾ ਮਾਈ ਜੁਗਤਿ ਵਿਆਈ ਤਿਨਿ ਚੇਲੇ ਪਰਵਾਣੁ ॥
ਇਕੁ ਸੰਸਾਰੀ ਇਕੁ ਭੰਡਾਰੀ ਇਕੁ ਲਾਏ ਦੀਬਾਣੁ ॥

The unique (Divine) Mother (Master), formulating a plan of propagation, installed three approved disciples.
One, the world's Creator (Brahma); one steward, who gives sustenance (Vishnu), and one who has the disposition of destroying (Shiva).

ਜਿਵ ਤਿਸੁ ਭਾਵੈ ਤਿਵੈ ਚਲਾਵੈ ਜਿਵ ਹੋਵੈ ਫੁਰਮਾਣੁ ॥
ਓਹੁ ਵੇਖੈ ਓਨਾ ਨਦਰਿ ਨ ਆਵੈ ਬਹੁਤਾ ਏਹੁ ਵਿਡਾਣੁ ॥

As it pleases Him, and as it is His Order, He makes them walk.
He beholds them but they see Him not. This is the greatest wonder.

(Sri Guru Granth Sahib Ji 7)

A sadhu's bachan or teaching is his form. By earning his bachan, one receives Guru Ji's Grace or Gurprasad.

ਜੇ ਕੋ ਬਚਨੁ ਕਮਾਵੈ ਸੰਤਨ ਕਾ ਸੋ ਗੁਰ ਪਰਸਾਦੀ ਤਰੀਐ ॥੧॥ਰਹਾਉ ॥

He who practises the word of the saints,
he is ferried across by Guru's Grace (Pause).

(Sri Guru Granth Sahib Ji 747)

One will meet many people in this world who will attempt to make one deviate from one's path towards God. However, there are those who will help one to seek oneness with Him although they are very few. A sadhu gives respect even to a person who is without any virtue. Guru Arjan Dev Ji says, in Sukhmani Sahib, that a Brahmgiani is himself the form of the Lord.

ਬ੍ਰਹਮ ਗਿਆਨੀ ਕਉ ਖੋਜਹਿ ਮਹੇਸੁਰ ॥
ਨਾਨਕ ਬ੍ਰਹਮ ਗਿਆਨੀ ਆਪਿ ਪਰਮੇਸੁਰ ॥੬॥

Shiva (and other gods) search for a Brahmgiani.
Guru Nanak Dev Ji says that the Brahmgiani himself is God.

(Sri Guru Granth Sahib Ji 273)

In Gurbani, Waheguru Ji says: My Bhagat is higher than I am.

ਮੇਰੀ ਬਾਂਧੀ ਭਗਤੁ ਛਡਾਵੈ ਬਾਂਧੈ ਭਗਤੁ ਨ ਛੂਟੈ ਮੋਹਿ ॥
ਏਕ ਸਮੈ ਮੋ ਕਉ ਗਹਿ ਬਾਂਧੈ ਤਉ ਫੁਨਿ ਮੋ ਪੈ ਜਬਾਬੁ ਨ ਹੋਇ ॥੧॥

My saint can release one bound by me,
but I cannot release one bound by my saint.
If, at any time any saint seizes and binds me,
then even I cannot raise any objection.

(Sri Guru Granth Sahib Ji 1252)

SALVATION

We have lots of worldly desires which we individually bring before our Guru Ji, Sri Guru Granth Sahib Ji. We come to the Gurdwara with a list of our demands. We order Guru Ji to do this for us and not to do that which we do not like. This is not *"Hukum Rjaee Chalna"*; it is going against the Hukum or Order of Waheguru Ji. In return, we tell Guru Ji we would make so much Kerah Prasad. It is not bad to do Kerah Prasad but we should never bargain with our Guru Ji.

A Sikh came to Guru Nanak Dev Ji at Kartarpur Sahib. He had a question for which he wanted an answer from Guru Ji. Guru Ji is puran (complete), and only a complete Guru can give an answer to such a question. The Sikh wanted to know what he should do so that his desires for worldly things would go away from him.

Guru Ji's answer was that he (the Sikh) had to perform regular Sat Sangat and to feel Guru Ji's presence at the Sat Sangat. If the Sikh were to meet a saint or a sadhu, he would have to serve the saint or sadhu to the best of his ability and to always keep the company of such holy persons whenever an opportunity arose. However, the prime condition was that such a saint or sadhu should be puran (complete). Such a person is one in millions (crores). Not everyone can become a saint or sadhu. Truly, many people have the gall to impersonate a saint or sadhu solely for self aggrandisement.

ਰਾਮ ਸੰਤ ਮਹਿ ਭੇਦੁ ਕਿਛੁ ਨਾਹੀ ਏਕੁ ਜਨੁ ਕਈ ਮਹਿ ਲਾਖ ਕਰੋਰੀ ॥

Between the Lord and His Saint, there is no difference at all.
Among hundreds of thousands and millions,
there is scarcely one humble being.

(Sri Guru Granth Sahib Ji 208)

There is no difference between a puran saint and God. With full faith in your heart, believe the above to be one hundred percent truth.

The next advice, given by Guru Ji to the Sikh, was to earn an honest living, and out of such honest earnings, to offer deswand or one-tenth of it to the needy. If he would start along such a road, explained Guru Ji, he would truly find 'charan sharan'- the sanctuary of His feet. Guru Ji told the Sikh that His physical form was Sargun form. Sargun means a human form. However, Guru Ji said his heart hirda (heart) is the Shabad. Guru Ji told the Sikh that one who enters the Shabad enters his heart.

The Shabad is the difference between the Sargun and the Nirgun form. The difference is that Shabad is eternal, but the Sargun or the physical form can leave and go away any time.

Those who get united with the Shabad Guru do not get separated again from their Guru Ji. In Guru Ji's bachan or teachings, everything is revealed.

This Katha is about the Sikhs. Guru Ji is always present in the Katha of the Sikhs. Kartarpur Sahib is in India. There, the Creator or Kartar is present in the form of Guru Nanak Dev Ji. One day, a Khatri named Kalu came to see Guru Nanak Dev Ji. He bowed down before Guru Ji.

The act of bowing down before Guru Ji is an elementary

step, like learning to read the A B C alphabet and nothing more. But, by continually learning only the A B C, one cannot possibly hope to go to the University.

What was the question he had brought before Guru Ji? After performing the ardas and benti before Guru Ji, the Khatri desired to know who should be called a Gurmukh and who should be called a Manmukh. We will now listen to Guru Ji's answer or bachan.

A person who has turned his face away from sins is called a Gurmukh. **Sri Guru Gobind Singh Sahib Ji says that, if a person can make his mind to achieve one-pointed concentration for even a second, that person need not have to accompany the courier of Death.**

ਏਕ ਚਿਤ ਜਿਹ ਇਕ ਛਿਨ ਧਿਆਇਓ ॥
ਕਾਲ ਫਾਸ ਕੇ ਬੀਚ ਨ ਆਇਓ ॥

With one-pointed mind, meditation on the Lord even for a second causes a person to escape the noose of Kaal or death (to become immortal).

(Akal Ustat - Sri Guru Gobind Singh Sahib Ji)

We have to discover how long before our mind can truly become one-pointed when we read Gurbani or sit before our Guru Ji. What are the other signs of a Gurmukh? Guru Ji explained that such a person will be in love with the whole creation of God. On the other hand, a Manmukh thinks everyone is his enemy for no logical reason. He never thinks of doing a good deed at anytime. He is egoistic, has no feelings of sympathy or mercy for anyone in distress.

A manmukh is always in a state of jealousy. If he sees somebody's beautiful house, he suffers a pang in his heart, becomes distressful and fills himself with sorrow. He craves

for all the sukh (happiness) in the world, such as, wealth, property etc. Such a person makes it a habit of passing derogatory remarks about others and likes to listen to gossip (nindah).

A manmukh likes to praise himself and talks bad about poor people and hold them in low esteem.

Another sign of a manmukh,says Guru Ji, is that such a person is fond of giving lectures, regarding religion, which is not of interest to the sangat and which is not appreciated.

A manmukh follows the dictates of his mind. He is not interested in Amrit; neither is he willing to take out one-tenth of his honest earning (deswand) or time for the Lord's work.

In fact he is not faithful to his Guru Ji and practises nothing but falsehood.

GURU JI'S BLESSING

This is the Katha of Anandpur Sahib. A fierce battle was raging between Guru Ji's forces and the hill Rajas, whose main objective was to capture the fort of Lohgarh. The enemy forces made an elephant fully drunk with wine and attached various types of sharp weapons to its body. Their main aim was to break the main gate of the fort and to enter Anandpur Sahib and capture it. News reached Sri Guru Gobind Singh Sahib Ji regarding the enemies evil intent to overrun the fort.

Sri Guru Gobind Singh Sahib Ji was sitting in the Darbar Sahib with his Sikhs. In the congregation there was a very powerfully built man named Duni Chand. Guru Ji was a very witty person. He told the Sikhs that they also possess an elephant, and that they will arrange for their elephant to fight with the enemy's elephant, one to one. The Sikhs asked Guru Ji where was their elephant. Guru Ji with a smile on his face pointed his finger at Duni Chand. Duni Chand got so scared that, by evening, he secretly left Anandpur Sahib. When the time arrived for the fight,the Sikhs informed Guru Ji that Duni Chand was nowhere to be seen.

Then, Guru Ji, in his Grace, pointed to a person who was thin and weak-looking, but who had trained his mind to be powerful by Naam Abhiyas. His name was Bhai Bichittar Singh. Guru Ji handed to Bhai Bichittar Singh a sharp, long weapon (Nagni) and told him to fight the drunken and rage-filled elephant. Bhai Bichittar Singh requested Guru Ji to put his divine hands on his forehead, and he told Guru Ji that he would be prepared to combat with thousands of such elephants as he is armed with Guru Ji's blessings.

Bhai Bichittar Singh Ji threw the Nagni at the elephant with such a force that it struck the forehead of the enraged animal. The elephant turned around as if it had been struck by lightning and in its retreat, created such chaos and destruction to the enemy forces that they had to abandon their siege. What is the secret which we gather from this narration? It is that the mind of Bhai Bichittar Singh was not only powerful, he was brave and fearless. Thus, Guru Ji's blessings can make a weak-bodied individual into a strong and powerful-minded person like Bhai Bichittar Singh Ji.

LORD'S HUKUM

Where there is Anand (bliss), there is neither dukh (difficulties) nor sukh (happiness). Both happiness and distress or difficulties should be taken as His Hukum (Will) or His Grace (Nadar).

Just like the stars which are so high up in the sky; so much so that their light hardly reaches us, so it is with Guru Ji's bachan (teachings). Each bachan uttered by Guru Ji is so high that we cannot even express its meanings fully. What can we do then? Only listen and contemplate on their profound writings and utterances.

His Hukum is akin to the wide ocean which we cannot fully express. Some of us are blessed with greatness, while others are relegated to abject misery, but we are all under His Hukum (Will). We do not become ooch (high) or neech (low) on our own free will.

Bhai Lalo Ji was considered to be a lowly born individual of his time, but Guru Ji gave him greatness and pronounced him an elevated spiritual soul. Pheleney was thrown out of the Ashrams by the Rishis and Sadhus of her time as they regarded her of low birth; they felt that their Ashrams sanctity would be desecrated by her presence there. However, Bhagwan Raam Ji, the Avtaar of Tretajug, told his brother Lachman that he would like to show him a very highly spiritual soul in the body of a woman who lived in a ramshackle hut. She heard that Raam Ji was coming to her hut and quickly collected flowers from the vicinage and scattered them on the path that she anticipated Raam Ji to pass by. Raam Ji walked over the flowers and called at her hut. He then ate berries which

had previously been selected by Pheleney. The sweet ones she gave to Raam Ji and the sour ones she kept for herself.

It is the inherent nature of some people not to offer sweet things to others; their desire is to keep the better ones for themselves. Bidar was regarded a person of low birth. Duryodhana talked bad about him but Bhagwan Krishn gave respect to Bidar and partook food in his house. In the eyes of God, a low-born is truly high if he has Naam; conversely, a high class, rich person is considered low if he has no Naam. The touch-stone for greatness or low caste is in whether or not that person has Naam, although both come under His Hukum. They are not outside the line (Kar) of Hukum.

The world is engulfed by dukh or sukh. At times they follow one another, or they appear together; they however cannot be separated. Some people may appear to be happy outwardly but inwardly they may be in distress or difficulty. Curiously, a person may at times appear to look as if he is in distress but, in reality, he is inwardly happy!

Guru Nanak Dev Ji and Bhai Mardana came to a town one day. Mardana stopped and requested Guru Ji's permission to visit a nearby garden to obtain some fragrance from the beautiful and radiant flowers. Guru Ji agreed to Mardana's request. In the meantime, Guru Ji sat in the garden in Anand. When Mardana commenced reciting the Kirtan of a Shabad (hymn), the gardener came over on hearing it. Mardana conversed with the gardener, inquiring from him as to whom the beautiful garden belonged to. Mardana continued, saying that he did not feel like leaving the peaceful garden. The gardener replied that it belonged to a very rich man of the town. He, the rich man, owned many horses, elephants, gardens and palaces etc. With such wealth and possessions, Mardana

presumed that such a person would be the happiest man in the world. Guru Nanak Dev Ji, however, replied that the owner was not happy; in fact he was facing many difficulties. Mardana was unable to comprehend Guru Ji's remark. Guru Ji then decided to clear the doubt that harboured in Mardana's mind. Mardana had complained that Guru Ji invariably visited places where difficulties were abound.

The gardener informed the owner that three sadhus had come to his garden and amongst them was a highly spiritual soul - Guru Ji himself. When Guru Ji did Kirtan, even the birds around flew near to listen. The owner decided to meet Guru Ji. The rich man took Guru Ji to his beautiful palace and invited Guru Ji to partake of food and drink in his house. Guru Ji declined. However, Mardana Ji took the food offered in the rich man's house.

As time passed, the conversation turned towards the good fortune of the rich man. The rich man started to shed tears and narrated to Guru Ji that, there was nobody in this world who would be in more distress and in difficulty then he was.

In the midst of sukh are found great difficulties, and some times, in the midst of great difficulties, there is sukh.

ਦੁਖੁ ਦਾਰੂ ਸੁਖੁ ਰੋਗੁ ਭਇਆ ਜਾ ਸੁਖੁ ਤਾਮਿ ਨ ਹੋਈ ॥

Pain is the medicine and pleasure the malady,
and where there is pleasure, there is no desire for God.

(Sri Guru Granth Sahib Ji 469)

ਹੁਕਮੀ ਉਤਮੁ ਨੀਚੁ ਹੁਕਮਿ ਲਿਖਿ ਦੁਖ ਸੁਖ ਪਾਈਅਹਿ ॥

Sukh and Dukh are in the line (Kar) of the Lord's Hukum
and by His written command they obtain woe and weal.

(Sri Guru Granth Sahib Ji 1)

ਹੁਕਮਿ ਰਜਾਈ ਚਲਣਾ ਨਾਨਕ ਲਿਖਿਆ ਨਾਲਿ ॥

Lead your life in accordance to the Hukum,
the pre-ordained order of the Lord, sayeth Guru Nanak Dev Ji.

(Sri Guru Granth Sahib Ji 1)

When Grace comes, karam (actions and reactions) stops. By God's Grace, a person's bad karam is cut off and becomes good. Sometimes, a person comes to this world with bad karams written upon his forehead. When a person falls before his puran Guru Ji with sharda (complete faith), then, his bad karam is changed into good karam.

ਇਕਨਾ ਹੁਕਮੀ ਬਖਸੀਸ ਇਕਿ ਹੁਕਮੀ ਸਦਾ ਭਵਾਈਅਹਿ ॥

Some through His Order are even made to wander in transmigration.
Some obtain blessings through His Order.

(Sri Guru Granth Sahib Ji 1)

Guru Ji blesses when we fall at his feet.

Opposite to God's Grace is to wander in the 84 lakhs of living species; sometimes as an ant; a fish; a snake; a bird; some times as Inder Devta himself. How long, can you guess, is the life of a snake? How long does one have to go through life as a crow?...... and so on, ad infinitum! Some through His Order are even made to wander in transmigration.

In following the Lord's Hukum, Guru Ji says that, a lot of difficulties will appear but you should endeavour to cross them and to reach the Lord. This Hukum cannot be explained in words.

ਹੁਕਮੀ ਹੋਵਨਿ ਆਕਾਰ ਹੁਕਮੁ ਨ ਕਹਿਆ ਜਾਈ ॥

By His Order, the creation was created. His Order cannot be narrated.

(Sri Guru Granth Sahib Ji 1)

In Sukhmani Sahib, Guru Ji says:

ਸੁਨਿ ਅੰਧਾ ਕੈਸੇ ਮਾਰਗੁ ਪਾਵੈ ॥
ਕਰੁ ਗਹਿ ਲੇਹੁ ਓੜਿ ਨਿਬਹਾਵੈ ॥
By hearing alone, how can the blind man find the path?
Take his hand and he shall reach the destination.
(Sri Guru Granth Sahib Ji 267)

By talking, you can't help a blind man find his way around. Hold his hand and help him on to the path, says Guru Ji. This becomes a charitable act.

Gurbani is water to quench thirst.

ਜਿਨ ਕਉ ਲਗੀ ਪਿਆਸ ਅੰਮ੍ਰਿਤੁ ਸੇਇ ਖਾਹਿ ॥
They who feel thirst for Thee partake of Thy Nectar.
(Sri Guru Granth Sahib Ji 962)

To describe or express the Hukum in detail is like a person who does not know how to swim yet trying to cross the ocean. The whole creation has come from His Hukum. In the Hukum, is the Lord Himself, not separate from it. The coolness of ice; the heat of fire; they are the same.

ਅਤਿ ਸੁੰਦਰ ਕੁਲੀਨ ਚਤੁਰ ਮੁਖਿ ਙਿਆਨੀ ਧਨਵੰਤ ॥
ਮਿਰਤਕ ਕਹੀਅਹਿ ਨਾਨਕਾ ਜਿਹ ਪ੍ਰੀਤਿ ਨਹੀ ਭਗਵੰਤ ॥੧॥
Though one is very handsome, of high birth, wise,
a leading theologian and wealthy
he shall be called as dead, O' Nanak,
if he has not love for the Auspicious Master.
(Sri Guru Granth Sahib Ji 253)

THE FORMLESS LORD

Guru Nanak Dev Ji had taken the physical form of the formless Lord to save mankind from evil ways.

ਆਪਿ ਨਾਰਾਇਣੁ ਕਲਾ ਧਾਰਿ ਜਗ ਮਹਿ ਪਰਵਰਿਯਉ ॥
ਨਿਰੰਕਾਰਿ ਆਕਾਰੁ ਜੋਤਿ ਜਗ ਮੰਡਲਿ ਕਰਿਯਉ ॥

Assuming power, the Primal Being Himself,
has entered the world in the form of the True Guru.
Assuming the form of Guru Amar Das, the formless Lord
has shed light in the worldly realm.

(Sri Guru Granth Sahib Ji 1395)

We have to understand this: how Akar (form) becomes Waheguru Ji Himself, that is, to become impersonal from personal. The revelation of the secret is here. Nirankar came to this world and took a form to save humanity from dukh (unhappiness) and to lead them to peace and immortality. Emperor Jehangir questioned Saint Miah Mir regarding this matter. The whole world regarded the saint as the Pir of Pirs. The Emperor then added that he had received news that the saint had applied the dust from the hoofs of a horse belonging to the sixth Guru, Guru Hargobind Sahib Ji, on his forehead. The saint replied that the king would never understand such spiritual matters. Not withstanding, he explained to the king that whenever he went into samadhi, he had the darshan of this particular Guru Ji occupying the spiritual throne of Waheguru Ji. The Pir further explained to the Emperor that he (the Emperor) did not possess such drib dristi (spiritual eyes) to be able to see such highly spiritual matters. The Pir said that God's Grace was on him, thus he could see things which the Emperor found most difficult to

digest.

The whole creation came into being by one Word (sikalp) or Thought of God.

ਕੀਤਾ ਪਸਾਉ ਏਕੋ ਕਵਾਉ ॥ ਤਿਸ ਤੇ ਹੋਏ ਲਖ ਦਰੀਆਉ ॥

With One Word thou didst effect the worlds expansion,
and whereby lakhs of rivers began to flow.

(Sri Guru Granth Sahib Ji 3)

COMPLETE SURRENDER

To surrender one's own will is very difficult indeed.

ਸਹੁ ਕਹੈ ਸੋ ਕੀਜੈ ਤਨੁ ਮਨੋ ਦੀਜੈ ਐਸਾ ਪਰਮਲੁ ਲਾਈਐ ॥

As your Husband Lord directs, so you must act;
surrender your body and mind to Him,
and apply this perfume to yourself.

(Sri Guru Granth Sahib Ji 722)

Bhai Lehna Ji did not obtain the Hukum from the sky; it was present in him, and he followed it to the letter. All one has to do is to understand it, or, in the language of Gurbani, it is known as bujna.

The second example is: that of the Panj pyares (Five Beloved Ones) who unhesitatingly responded to Sri Guru Gobind Singh Sahib Ji's call. Although thousands of Sikhs were present on that fateful day (at Keshgarh Sahib) only these five had the courage to come forward. Some Sikhs just sat still, rooted in fear, while the rest ran for their lives.

ਨਾਨਕ ਹੁਕਮੈ ਜੇ ਬੁਝੈ ਤ ਹਉਮੈ ਕਹੈ ਨ ਕੋਇ ॥

O' Nanak, if one understands this Hukum,
then one will not talk about one's self.

(Sri Guru Granth Sahib Ji 1)

Hukum cannot be explained in words. To understand the Hukum, one has to surrender one's self totally; that is; one's mind, body, wealth, free will and Ego. From the Mool Mantra originated the Japji Sahib, and from Japji Sahib originated the whole Gurbani.

The word Jap does not mean to Japna or to read from the Ek Onkar onwards. We normally say in conversation that we

have done the paath of Japji Sahib. We should endeavour to stop 'reading' Japji Sahib and try to 'Jap' or do Simran of Japji Sahib-vichar with a one pointed mind. In the process of Vichar or contemplation we firstly read, then we listen, and finally we obey.

The three important steps which are set in Japji Sahib are: firstly, Sunnai; then Mannai, and, finally Panch Parwan. The outcome of the whole Gurbani is from the anpav parkash. The essence within the word Jap is to gain complete divine knowledge or Gyan. One can imagine how difficult it is to acquire this supreme knowledge of the Ultimate Truth. To gain this Divine knowledge, one needs to know the way or road (jugat). To enable one to do so, one needs eyes to see, and legs to walk.

The complete knowledge is in the Japji Sahib. Jap is the process of fully understanding what you read.

The gate of salvation is opened by Nadar (Grace of the Lord). This supreme secret is revealed to such a soul who is blessed with the Grace of the Lord. This is similar to the co-ordination of a key and a lock; if the key is lost then the lock cannot be opened. Also, a state of darkness can only be removed by bringing in light. Guru means "Light". In the dark, one may stumble over something in the way; likewise, one stumbles in spiritual darkness. Therefore, one obtains the light from the Guru to brighten one's way through spiritual darkness to reach Enlightenment.

Initially, one should not ask for darshan or sight of the Lord. In conversation it is common to hear people say, "We went to Gurdwara to get the darshan of Guru Ji." And some say they went to HemKunt Sahib and had the darshan of the

Lord. This is incorrect.

Arjuna asked Krishn Bhagwan to show him his real form. Krishn Bhagwan said, "No! firstly, you should ask for the eyes to see Me, not darshan." If one closes one's eyes, one will not be able to see anything. So, firstly, one must have the spiritual eyes (drib dristi).

Bhai Lehna Ji was told to eat the dead body before he could be given Grace by Guru Nanak Dev Ji. He qualified in the most difficult test set by Guru Ji when all others had failed. We cannot explain here, what the secret is in the Grace which Guru Ji showers on some people. Some fortunate ones get blessed immediately upon meeting Guru Ji, but some have to toil for many years before they can become recipients of His Grace. What is Hukum? Who actually gives the Hukum? The wise ones say that even the leaves of a tree cannot move on their own accord without the power of the Hukum (Order of the Lord). All creation, which is seen by us, is due to this Hukum. The secret of the Lord's Hukum is explained by Guru Nanak Dev Ji in Japji Sahib. Universal creation, which includes human beings, animals, plant life, the suns, the moons, the planets and the stars ad infinitum did not come into being on their own; they were and are being created by His Hukum - time without a beginning and without an end.

PLACES OF PILGRIMAGE

In the days of the yore, or even at the present time, the bathing at sixty-eight places of pilgrimage (tirath) was considered to be a great act of punn (charity). Lakhs of people visit these sacred or holy places to make complete atonement for their sins by bathing at these places.

Guru Amar Das Ji, before he became the third Nanak, used to take a yearly pilgrimage for nearly twenty years to the river Ganges to take a holy bath.

How did these tiraths (holy sanctuaries) come into being? At these spots the sadhus or rishis had performed tapasya (devotional meditation) for countless number of years. In the course of time, these places became known as tiraths. The greatness of these holy shrines can be associated with the great tapasya done at these places by the holy men of the Lord.

For example, we take the holy city of Amritsar, the centre of Sikh faith. In ancient times, the rishis and sadhus had done great devotional worship of the Lord at this place. A strange happening occured at this pool of water which brought this place into prominence. Black crows dipping in this pool became white! Guru Ram Das Ji initiated the Kar Sewa (manual service) at this pool of water (sarowar). Guru Arjan Dev Ji completed this project and built a temple of God called Harmandir in the centre of the pool of Immortality. God, Himself, with Devtas came and did Kar Sewa of the Harmandir. Multitudes of Sikhs gained immortality by performing the Kar Sewa of the sarower and Harmandir.

Guru Arjan Dev Ji created a unique and wonderful thing; in the midst of the pool of water (sarowar). He directed that a temple be built, dedicated it to his Lord and said that the Lord is always present there. Nowadays continuous kirtan and devotional worship is going on at this Harmandir Sahib from 3.00 a.m. until 10.00 p.m. The guidance Guru Nanak Dev Ji has given in Japji Sahib is in regard to ordinary tiraths but is not applicable to Harmandir Sahib.

Besides the important sixty-eight tiraths (holy places), there are countless others. Even now, lakhs of people go and bath at these holy shrines. These people sincerely believe that by bathing at these sanctums, they get Dharam (faith) and the fruit of charity (punn) . But Gurbani has not given much importance to bathing at these places of pilgrimage. Men of evil minds and thievish bodies, bathe at these pilgrimages. One part of their bodily filth is washed off by bathing but they contract two more parts of mental filth.

ਬਾਹਰਿ ਧੋਤੀ ਤੂਮੜੀ ਅੰਦਰਿ ਵਿਸੁ ਨਿਕੋਰ ॥
ਸਾਧ ਭਲੇ ਅਣਨਾਤਿਆ ਚੋਰ ਸਿ ਚੋਰਾ ਚੋਰ ॥੨॥

A gourd is externally washed, but within it is the pure poison.
The saint is well-off without bathing.
A thief is always a thief whether he bathes or not.

(Sri Guru Granth Sahib Ji 789)

There is a Katha where Guru Ji gave a bitter gourd to a sadhu who had been going to these holy places to bathe. Guru Ji told him to give the gourd a bath too when he bathes himself. The sadhu did as he was told; he took the bitter gourd along to whichever Tirath he went to and gave it a bath. When he returned after completing his mind's desire, Guru Ji told him to cut open the gourd and distribute the dissected portions. When it was eaten by the people, they

complained that it was bitter as usual. Guru Ji remarked that, if the bitter gourd had not become sweet after bathing at these sixty-eight places of pilgrimage, then, how can man expiate his sins by bathing at these places?

Sant Kabir Ji says in Gurbani:

ਅੰਤਰਿ ਮੈਲੁ ਜੇ ਤੀਰਥ ਨਾਵੈ ਤਿਸੁ ਬੈਕੁੰਠ ਨ ਜਾਨਾਂ ॥

ਲੋਕ ਪਤੀਣੇ ਕਛੂ ਨ ਹੋਵੈ ਨਾਹੀ ਰਾਮੁ ਅਯਾਨਾ ॥੧॥

If by bathing alone at these places the secret of life becomes revealed, then it follows that the frog should have become immortal as it takes it's bath everyday at these shrines
and lives in the water of these holy places.
With filth within, if one bathes at the shrines, one goes not to heaven.
Nothing is gained by pleasing the people as
the Lord is not a simpleton.

ਪੂਜਹੁ ਰਾਮੁ ਏਕੁ ਹੀ ਦੇਵਾ ॥

ਸਾਚਾ ਨਾਵਣੁ ਗੁਰ ਕੀ ਸੇਵਾ ॥੧॥ਰਹਾਉ॥

Worship only the one Lord God.
The true ablution is the service of the Guru.

ਜਲ ਕੈ ਮਜਨਿ ਜੇ ਗਤਿ ਹੋਵੈ ਨਿਤ ਨਿਤ ਮੇਂਡੁਕ ਨਾਵਹਿ ॥

ਜੈਸੇ ਮੇਂਡੁਕ ਤੈਸੇ ਓਇ ਨਰ ਫਿਰਿ ਫਿਰਿ ਜੋਨੀ ਆਵਹਿ ॥੨॥

If salvation is obtained by bathing in water,
then the frog ever bathes in water.
As is the frog, so is that man,
and he enters the existence, again and again.

ਮਨਹੁ ਕਠੋਰੁ ਮਰੈ ਬਾਨਾਰਸਿ ਨਰਕੁ ਨ ਬਾਂਚਿਆ ਜਾਈ ॥

ਹਰਿ ਕਾ ਸੰਤੁ ਮਰੈ ਹਾੜੰਬੈ ਤ ਸਗਲੀ ਸੈਨ ਤਰਾਈ ॥੩॥

If a hard hearted sinner dies in Kanshi, he cannot escape hell. If God's saint dies in Maghar then, he saves all his kindred.

ਦਿਨਸੁ ਨ ਰੈਨਿ ਬੇਦੁ ਨਹੀ ਸਾਸਤ੍ਰ ਤਹਾ ਬਸੈ ਨਿਰੰਕਾਰਾ ॥
ਕਹਿ ਕਬੀਰ ਨਰ ਤਿਸਹਿ ਧਿਆਵਹੁ ਬਾਵਰਿਆ ਸੰਸਾਰਾ ॥੪॥੪॥੩੭॥

Where there is neither day nor night, nor Vedas nor Shastras,
there abides the Formless Lord.
Says Kabir, Meditate on Him, O' ye the mad men of the world.

(Sri Guru Granth Sahib Ji 484)

The presence of Harmandir in the centre of the pool of water indicates to us that we need two baths; the bath of the body can be done in the pool of water (sarower) but the second bath of the mind is only possible when one dips one's surat in the Amrit Naam while listening to Kirtan in progress.

In Goindwal Sahib, where the third Nanak lived, a bath at the Bohli Sahib is complete only if it is followed by a second bath of meditational worship at Chobara Sahib. Guru Amar Das Ji used to hold on to a big nail in the wall and do tapasya (devotional worship) for long periods of time.

It is a fact that ordinary people place a lot of importance on just bathing at holy places. However, let us see what our Guru Ji reveals to us regarding the secret of life in Japji Sahib:

ਸੁਣਿਐ ਅਠਸਠਿ ਕਾ ਇਸਨਾਨੁ ॥ ਸੁਣਿਐ ਪੜਿ ਪੜਿ ਪਾਵਹਿ ਮਾਨੁ ॥

By hearing (the Lord's Name) the fruit of ablution
at the sixty-eight places of pilgrimage is attained. By hearing and
constantly reading (God's Name) man gains honour.

(Sri Guru Granth Sahib Ji 3)

This bachan (quote of Guru Ji is truly wonderful): I have heard lakhs of people go and take a holy dip in the river Ganges. It is considered by many as a great and pious act whereby sins are washed off upon bathing.

Three virtues are given great importance in Gurbani;

1. Sat (Truth)
2. Santokh (contentment)
3. Gyan (Divine knowledge)

ਸੁਣਿਐ ਸਤੁ ਸੰਤੋਖੁ ਗਿਆਨੁ ॥

By hearkening to (the Lord's Name), truthfulness, contentment and Divine knowledge is obtained.

(Sri Guru Granth Sahib Ji 3)

We realize the above benefits when the secret of Sunnai or listening is revealed to us. In the Shastras, for the attainment of this Sat (Truth), one has to perform very difficult tapasya. But our Guru Ji says that, the fruit or benefit of bathing at these prominent sixty-eight places of pilgrimage can be obtained if one comes, to know the secret (vidi) of Sunnai or listening to the Lord's Name.

With such Gyan (divine knowledge), the benefits listed in the pauris of Sunnai in Japji Sahib can be obtained. If we are blessed with the Gyan of the pauris of Sunnai, it can be acclaimed that we have already taken our bath at all these sixty-eight places of worship.

However, there is one thing remaining which we cannot contemplate (vichar) - it is beyond description, and that is 'Naam'.

ਸੁਣਿਐ ਲਾਗੈ ਸਹਜਿ ਧਿਆਨੁ ॥

By hearing (the Lord's Name) man becomes one with the Lord, (we have mentally achieved synchronization to the high frequency of the spiritual wavelength of our Lord in our meditation).

(Sri Guru Granth Sahib Ji 3)

The honour and greatness one attains from worldly knowledge can easily be possessed when the secret of Sunnai is revealed

to us.

DIVINE KNOWLEDGE

Knowledge is of two types; the first type is known as 'para' and the other 'apara'.

Worldly knowledge is para knowledge. By acquiring this type of knowledge one cannot attain Brahmgyan or realise God.

The darshan of Waheguru or Akal Purukh is obtainable through Apara knowledge. The only aim of human birth is to meet the Lord and to become one with Him - there is no other. All other karams or actions which the human beings perform are similar to that of the animals; like eating, drinking, sleeping and reproduction. But man does not believe with full faith that he has come to this earth with the sole purpose of self-realisation, or God realisation.

ਭਈ ਪਰਾਪਤਿ ਮਾਨੁਖ ਦੇਹੁਰੀਆ॥ ਗੋਬਿੰਦ ਮਿਲਣ ਕੀ ਇਹ ਤੇਰੀ ਬਰੀਆ॥
ਅਵਰਿ ਕਾਜ ਤੇਰੈ ਕਿਤੈ ਨ ਕਾਮ ॥ ਮਿਲੁ ਸਾਧ ਸੰਗਤਿ ਭਜੁ ਕੇਵਲ ਨਾਮ॥੧॥

This human body has come to thy hand; this is thy chance to meet the Lord of the World.
Other works are of no avail to thee. Joining the society of saints, contemplate over the Naam alone.

ਸਰੰਜਾਮਿ ਲਾਗੁ ਭਵਜਲ ਤਰਨ ਕੈ ॥
ਜਨਮੁ ਬ੍ਰਿਥਾ ਜਾਤ ਰੰਗਿ ਮਾਇਆ ਕੈ ॥ਰਹਾਉ॥

Summon all effort to cross the dreadful worldly-ocean. In the worldliness, the human life is passing in vain.

ਜਪੁਤਪੁ ਸੰਜਮੁ ਧਰਮੁ ਨ ਕਮਾਇਆ॥ਸੇਵਾ ਸਾਧ ਨ ਜਾਨਿਆ ਹਰਿ ਰਾਇਆ॥
ਕਹੁ ਨਾਨਕ ਹਮ ਨੀਚ ਕਰੰਮਾ ॥ ਸਰਣਿ ਪਰੇ ਕੀ ਰਾਖਹੁ ਸਰਮਾ ॥੨॥੪॥

I have not practised meditation, arduous toil, self restraint and faith.
I have not served the saint, and have not recognised God, the King.
Grovelling are mine actions, say's Nanak
Preserve the honour of thine shelter-seeker, O' my Master.

(Sri Guru Granth Sahib Ji 12)

As long as one's faith is not 100 percent, the secret of life is not revealed to one. The following is an episode which happened near Gurdwara Nanak Mtah Sahib and was narrated to us by the Granthi Singh there. Guru Nanak Dev Ji had a dialogue with the Sidhs of that locality. When Guru Ji went there, the Sidhs, using their supernatural powers dried up all the water. Guru Ji directed his disciple to place the end of a stick at the point where the river-flow commenced and to start walking downstream and trailing the stick behind him. Guru Ji told his disciple that the river water will follow the stick automatically. However, Guru Ji admonished him from turning around and looking behind.

Bhai Mardana did as he was told, but after progressing halfway an element of doubt beset his mind - is the river water really following his stick? He looked back, and to his utter surprise Bhai Mardana saw that the river water was indeed flowing down behind the stick but had ceased flowing on his looking back. Bhai Mardana became depressed and ashamed that he had not obeyed his Guru Ji's advice.

When he returned to Guru Nanak Dev Ji, the latter asked him what happened to the river water that he was supposed to bring back with him? With profound apologies, he told his Guru Ji that his faith had faltered halfway through the journey and he had looked back; the river water then receded. Guru

Ji told Bhai Mardana that his motive was to show him the power of faith, and told him that the power was in his (Guru Ji's) bachan or words and not in the stick which Bhai Mardana had been dragging behind him.

ਜਾ ਕੈ ਰਿਦੈ ਬਿਸਵਾਸੁ ਪ੍ਰਭ ਆਇਆ ॥
ਤਤੁ ਗਿਆਨੁ ਤਿਸੁ ਮਨਿ ਪ੍ਰਗਟਾਇਆ ॥

] In whose heart the faith in the Lord has entered. Unto the mind of him, the essence of Divine Knowledge is revealed.

(Sri Guru Granth Sahib Ji 285)

What we lack is complete faith. We bow down before our Guru Ji, Sri Guru Granth Sahib Ji, and do sewa or service, like sweeping the floor; washing utensils, cleaning shoes and many other chores - but we perform them without faith. The fruit of such acts is, sad to say, not very high. The whole secret of life is in Faith.

Those Sikhs who abandoned Sri Guru Gobind Singh Sahib Ji at Anandpur Sahib, also read Gurbani daily and did their Nitnem. They also had regular darshan of Guru Ji. However, when many hardships and difficulties crossed their path, they left Guru Ji and Anandpur Sahib; their faith in Guru Ji had wavered as many doubts had come into their mind. Although he told them that his own mother and two younger sons faced the same difficulties; they still refused to listen to him. He told them that he was awaiting an Order from Akal Purukh that would soon be with them and that they would become victorious.

They refused to wait even for just a few more hours. Guru Ji asked them to then give their decision to him in writing - that they were leaving and that He was not their Guru Ji, nor they, his Sikhs. Guru Ji then told them that since their faith in him was broken, the relationship between Guru and

his Sikhs ceased to exist. In such a case, there was no more benefit in their staying back at Anandpur Sahib.

They declared in writing (Baydawa) that he was not their Guru Ji and that they were not his Sikhs anymore. Thus, they left Guru Ji and Anandpur Sahib. However, some forty Sikhs stayed back with Guru Ji and were prepared to give up their lives for Guru Ji, to fight against the enemy forces. Out of these forty pure, stalwart Sikhs, five in the form of panj pyares ordered Guru Ji to leave the fort of Chamkaur Sahib when they were surrounded by heavy enemy forces. He had to carry out their wish because, earlier, he had told them:

ਖ਼ਾਲਸਾ ਮੇਰੋ ਸਤਿਗੁਰ ਪੂਰਾ ॥

Khalsa is my Guru

(Sarab Loh Granth - Guru Gobind Singh Jee)

The five pyares pleaded with Guru Ji that He was the only one who could get the Khalsa Panth together again, and that He also had to accomplish the all-important job of getting ready the Sri Guru Granth Sahib Ji. Thus, Guru Ji left Chamkaur Sahib and reached Dam Dama Sahib where he got Siri Guru Granth Sahib Ji ready. Those Sikhs who had abandoned Guru Ji at Anandpur Sahib were turned away by the scathing words from Bibi Pago. They felt ashamed of their conduct and returned to Guru Ji and gave up their lives fighting for his cause. He blessed them in the end and tore up the Baydawa written by them in front of their dying leader, Bhai Mah Singh Ji.

What is the lesson behind all this Katha? It means that, **when faith is lost, then everything is lost.** Our faith should be absolute in that, this precious human birth, for which even the Devtas desire, is given by the Lord in order to become

His form, similar to a droplet of water becoming one when it meets the ocean.

ਕਿਰਤਿ ਕਰਮ ਕੇ ਵੀਛੁੜੇ ਕਰਿ ਕਿਰਪਾ ਮੇਲਹੁ ਰਾਮ ॥

O' Omnipresent Lord ! Showsus mercy and unite us with Thee who, on account of the deeds done, are separated from Thee.

(Sri Guru Granth Sahib Ji 133)

What can we mortal human beings do? We have no power in our hands. If a droplet of water becomes a pebble, it cannot possibly reach the ocean. But, if a stream of water should eventually push the pebble along into the river, there is the possibility of it reaching the ocean.

In the state of Kashmir in India, I have seen trees which are reputed to be between five and seven thousand years old. Imagine if we were thrown back into the eighty-four lakhs of species, when would we come out of it again? **This is nothing fictitious; in no other form of birth can we meet the Lord of this Universe again, except through the human birth.**

By listening to God's Name, all diseases and wickedness are washed away.

ਸੁਣਿਐ ਦੂਖ ਪਾਪ ਕਾ ਨਾਸੁ ॥

By hearing (the Lord's Name), disease and wickedness are wiped away.

(Sri Guru Granth Sahib Ji 3)

Having mercy on all the Lord's living creatures is accepted as equivalent to bathing at sixty-eight places of pilgrimage.

ਅਠਸਠਿ ਤੀਰਥ ਸਗਲ ਪੁੰਨ ਜੀਅ ਦਇਆ ਪਰਵਾਨੁ ॥

To take pity on the sentient beings is more acceptable than bathing at the sixty-eight places of pilgrimage and giving all alms.

(Sri Guru Granth Sahib Ji 136)

GOD'S GRACE

Guru Ji says that there is one way to break away from the cycle of birth and death, and that is, to receive the support of the Gurshabad. Do not depend upon your body; it will become dust in the end. Shabad is deathless.

ਸੁਣਿਆ ਮੰਨਿਆ ਮਨਿ ਕੀਤਾ ਭਾਉ ॥

While listening to His Glory we should
be filled with love (devotion).
Then you will obtain joy in your mind and throw away your pain.

(Sri Guru Granth Sahib Ji 4)

Sing and hear Gurbani with love in your heart. In this way unhappiness and distress will go away and you will be filled with happiness. We must always meditate and pray to the Lord with a one-pointed mind. Such a powerful mind will enable you to achieve perfection; a person then becomes complete or puran.

We should always ask for God's Grace (Kirpa). With his Grace, the cycle of actions or karams is severed. Since we often make mistakes in our life, we should never hide behind the curtain of false pride; always ask for His forgiveness and blessings. All human frailties are known to Him but one's earnestness and sincerity to return to Him is all He would ask of one; how else would He be quick to forgive one and to help one to cross the ocean of fear and doubt? Always ask for the companionship of the beloved of the Lord (Mahapurush). When He is pleased with one, He leads such a person to the company of His saints, who are His beloved. Doubtlessly, this is the most precious and priceless gift from the Lord.

This world of ours is such a place wherein we are fortunate

to be born, to live, to learn and then to pass away. One should therefore endeavour to find the way whereby one need not have to undergo the process of dying again.

This is possible by:

1. Vichar or contemplation of Gurbani and to follow its teachings.
2. By keeping the Amritvela (deathless time); to wake up at early dawn, meditate and sing the glories of the Lord in the Ambrosial hours.

Bhai Jetha was an orphan when he came from Lahore to Goindwal Sahib to become a disciple of Guru Amar Das Ji. Look at the greatness of the house of Guru Nanak Dev Ji. Bhai Jetha, with service and Simran, ultimately occupied the spiritual throne of Guru Nanak Dev Ji. He became the fourth Nanak and was named Guru Ramdas Ji.

Guru Ji has a unique way of testing his Sikhs. It is the prerogative of the examiner as to what type of examination he is going to conduct. Only a Sikh who has full faith in his Guru Ji can expect to pass such a test. Guru Nanak Dev Ji asked his eldest son, Sri Chand Ji, to climb up a tree and shake its branches; food in the form of sweetmeats would fall from it. The Sikhs were without food for several days and were very hungry. However, the son replied that Guru Ji's request was unreasonable and illogical. He questioned his father as to whether, any time before, had sweetmeats ever fallen from kikir trees? He further argued that only thorns grew on kikir trees.

Guru Ji then asked his second son, Sri Lakhmi Das Ji, to do so but his retort did not differ from that of his older brother. It so happened that, Bhai Lehna Ji was the next person on

whom Guru Ji's eyes rested. Before Guru Ji could make his request, Bhai Lehna Ji promptly got up from where he was seated and climbed up the tree and shook its branches, and lo! Sweetmeats fell in a shower and all the hungry Sikhs ate to their hearts content. Bhai Lehna Ji passed the test but Guru Ji's two sons failed in the test of faith.

ਜੇ ਤਿਸੁ ਭਾਵੈ ਨਾਨਕਾ ਕਾਗਹੁ ਹੰਸੁ ਕਰੇ ॥੧੨੪॥
If it pleases the Samrat Lord O' Nanak
He changes a black crow into a white swan.
(Sri Guru Granth Sahib Ji 1384)

Guru Arjan Dev Ji, the fifth Nanak, told the lady, whose husband had fallen into a pool of water and had become completely cured again, to have faith that the pool of water was Amrit (Nectar). Guru Ji said that the water had the power to heal a person completely. This is the pool of nectar in which the Harmandir Sahib (Golden Temple, Amritsar) now stands.

Now let us see how Guru Nanak Dev Ji tested his Sikhs after his sons had failed. In any study, at school or at college, it is usual for one to sit for an examination at the end of a year. The examiner does not reveal the questions set in order to test the student's acumen at the end of a year's study. When they present themselves for the interview, it will be subsequently discovered that some will fail and some will pass. And as the posts applied for require higher knowledge from the applicants, the interview naturally becomes correspondingly tougher.

This was how Guru Nanak Dev Ji conducted an interview for his Sikhs. He chose an opportune moment. Following several consecutive days of heavy rain, powerful winds and thunderstorms, resulting in the destruction of most of the

crops, no food was available and no fire could be started as all the firewood was wet. The Sikhs became weak from hunger, and those who showed little faith left Guru Ji and went back to their respective villages.

Some time later, Guru Ji decided to conduct another of his tests on the lakhs of Sikhs who normally visited him at Kartarpur. He decided to find out whether they were really his Sikhs, or Sikhs of Kerah Prasad (sweet sacrament) and langgar (free kitchen). He observed that they were quietly drifting away from the Mool Mantra which Sat Kartar had exhorted that it be desseminated throughout the world in order to bring relief to suffering mankind. Guru Nanak Dev Ji decided to stop the daytime langgar. He bade his Sikhs to go to the fields and do physical work the whole day and then take langgar at night. He told them that by doing this, their intellect would become high and sharp. Guru Ji himself, went with the Sikhs to the fields to do work. Nearly one-half of the Sikhs who used to stay with him at Kartarpur surrendered to such austerity and returned to their villages. The rest decided to stay a few more days just to see what Guru Ji was going to do next.

Guru Ji's next order was that the Sikhs would only get one meal per day, but they still had to work in the fields as usual. Another ten days passed under this strict discipline culminating with only a few Sikhs left; the rest abandoned the fields and fled to their homes. Some decided to stay at Kartarpur and were prepared to die in his service. Those remaining Sikhs became very weak. Then Guru Ji relented and allowed his loyal remnants to resume their usual meals. The fields became green again. Enquired by the remaining Sikhs as to what they were expected to do with the abundant

crop of grain, Guru Ji's order shocked them all: he told them to burn the fields! With sinking hearts, they carried out Guru's order but they could not comprehend what was happening there in Kartarpur.

Now, Guru Ji decided to conduct the final interview. He dressed up in a frightening attire and armed himself with a sharp knife. He commanded his Sikhs not to come near him, and anyone who dared, was frightened away by Guru Ji brandishing the weapon. Many more Sikhs left Guru Ji and Kartarpur after this episode; only a handful of Sikhs were left. Next, Guru Ji pretended to run amok , brandishing a fearful knife at the Sikhs as he did so and scattered a pile of silver behind to test his few remaining Sikhs . A few stopped to collect the silver and returned home. Guru Ji then gathered two piles, one of gold and one of diamonds, and dared the remaining to cross over to take what they want. With the exception of Baba Buddha Ji and Bhai Lehna, the rest of the Sikhs took the gold and diamonds and failed the test.

Then came the final test for these two high souls. Guru Ji created a figure lying on the ground and covered it with a piece of cloth. Guru Ji then asked them both to eat the dead body. Only Bhai Lehna could pass this test. When asked by Guru Nanak Dev Ji to start eating the dead body, Bhai Lehna Ji asked Guru Ji from which end of the body would he like him to start; the head or the legs. When Bhai Lehna removed the cloth covering the body, he discovered that it was only an illusion created by Guru Ji; there was no body but Kerah Prasad. Bhai Lehna passed this unique test and thus became the second Nanak. Guru Nanak Dev Ji bowed before Bhai Lehna Ji and made him the second Guru, Guru Angad Dev Ji. By 'Angad' he meant part of his own physical

body.

In the Gurdwara, people come to obtain Light. When utensils become dirty, we have no difficulty in having them washed with soap and water and they become clean again. But, **if our soul becomes dirty, how do we clean it? The remedy is : by going to the Gurdwara, listening to the Gurshabad and to faithfully follow the path of its teachings.**

Guru Ji says that, when you really meditate on Naam with a sincere heart, after receiving Amrit from the five pyares, then the fire within you will die out. The fire that is composed of sinful desires, greed, lust, hate, enmity, ego, attachment and doubt will all be destroyed by the presence of Naam.

ਨਾਮੁ ਜਪਤ ਤ੍ਰਿਸਨਾ ਸਭ ਬੁਝੀ ਹੈ ਨਾਨਕ ਤ੍ਰਿਪਤਿ ਅਘਾਈ ॥

Chanting the Naam, all thirst and desires are satisfied;
Nanak is satisfied and fulfilled.

(Sri Guru Granth Sahib Ji 673)

Santokh or contentment will then be present and one will be satisfied with whatever the Lord bestows on one. Remember to ask for His Grace and understanding, and to meditate on His Name.

ਤੁਮ੍ ਕਰਹੁ ਦਇਆ ਮੇਰੇ ਸਾਈ ॥

O' my Master, take Thou pity on me.

(Sri Guru Granth Sahib Ji 673)

It is the advice of puran mahapurush (Saints) that we should always knock on God's door with full faith and conviction, and He will certainly open His door to us. If we ourselves have no faith and doubt whether God will open the door or not, then be rest assured the door will never open. One's duty is to knock at His door with absolute faith and His duty will be to open the door for you.

There is a vast difference between Guru Ji's way and Yogi's way of asking for God's door to be opened. The Yogi wants the door to be opened by force, by the way of Kundalini Yoga or by way of tri-kuti or Hath Yoga.

Guru Ji advises us never to use such methods; one must go and stand in front of His door in all humility and He will immediately answer your call. His door will only open if we leave all other doors, like those of Devi and Devtas, and concentrate on His alone.

As it is given in the Holy Bible, "A servant cannot serve two masters." Either you salaam (salute) to God, or you can offer your jawaab (reply). But don't do both, for if you do then, you will receive nothing from Him.

ਸਲਾਮੁ ਜਬਾਬੁ ਦੋਵੈ ਕਰੇ ਮੁੰਢਹੁ ਘੁਥਾ ਜਾਇ ॥
ਨਾਨਕ ਦੋਵੈ ਕੂੜੀਆ ਥਾਇ ਨ ਕਾਈ ਪਾਇ ॥੨॥

He, who offer's salutations and also at the same time disobeys the Divine Commands, has made a mistake from the very beginning. Guru Nanak Dev Ji says, that both (his salutations and criticism) are in vain; he will not obtain a place (in God's Court)

(Sri Guru Granth Sahib Ji 474)

One should not discuss what one has brought as gifts or rumala etc, nor what Guru Ji has reciprocated. These are earthly matters which should never be brought before Him.

Within the human body are nine doors which remain open, but the tenth door is kept closed by the Lord. We should pray to the Lord to open that door so that we will be able to obtain Anand (bliss). However, this tenth door can only be opened if one is blessed with the proper spiritual key to fit the lock. By the Grace of the Almighty God, when this tenth door is opened, the vision of the most Merciful Lord will manifest.

ਦਰਮਾਦੇ ਠਾਢੇ ਦਰਬਾਰਿ ॥
ਤੁਝ ਬਿਨੁ ਸੁਰਤਿ ਕਰੈ ਕੋ ਮੇਰੀ ਦਰਸਨੁ ਦੀਜੈ ਖੋਲ੍ਹਿ ਕਿਵਾਰ ॥੧॥ਰਹਾਉ॥

Humbly I stand before Thy Court, O' my Lord.
Without Thee who can take care of me.
Open Thy door and bless me with Thy vision. Pause.

(Sri Guru Granth Sahib Ji 856)

Now try to understand something about Grace (Nader). Who are these people on whom the Grace is bestowed? One is Namdev Ji. Lakhs of people go on pilgrimage to his Mandir near Poona, to bow down before him. All Marathas pray to him. Namdev Ji said that he was only worth one-half of a kodi (penny) but God's meditation made him worth lakhs of rupees.

Next take Kabir Ji. He abandoned all his material work when love of God came to him. A low caste (julaha) by birth, he acquired boundless virtues.

Bhagat Jaidev Ji was beautified by God's true colour. So was Sudama, Ganka and Ajamal, to name a few. There are countless souls who have been ferried across this ocean of death to God's sanctuary.

Guru Nanak Dev Ji's mother asked him one day, why he was not sleeping every night. He replied that he was separated from his Beloved Lord, so how could he sleep. The only people who sleep peacefully are those who are not hit by arrows of separation from the Lord.

ਇਕ ਘੜੀ ਨ ਮਿਲਤੇ ਤਾ ਕਲਿਜੁਗੁ ਹੋਤਾ ॥
ਹੁਣਿ ਕਦਿ ਮਿਲੀਐ ਪ੍ਰਿਅ ਤੁਧੁ ਭਗਵੰਤਾ ॥

Away from You I feel even a few moments to be long and painful aeon.
O' my beloved Lord! Now, when shall I meet You?

(Sri Guru Granth Sahib Ji 96)

ਅਬ ਰਾਖਹੁ ਦਾਸ ਭਾਟ ਕੀ ਲਾਜ ॥
ਜੈਸੀ ਰਾਖੀ ਲਾਜ ਭਗਤ ਪ੍ਰਹਿਲਾਦ ਕੀ ਹਰਨਾਖਸ ਫਾਰੇ ਕਰ ਆਜ ॥
ਫੁਨਿ ਦ੍ਰੋਪਤੀ ਲਾਜ ਰਖੀ ਹਰਿ ਪ੍ਰਭ ਜੀ ਛੀਨਤ ਬਸਤ੍ਰ ਦੀਨ ਬਹੁ ਸਾਜ ॥

Now, please preserve the honour of Your humble slave.
God saved the honour of the devotee Prahlaad,
when Harnakash tore him apart with his claws.
And the Dear Lord God saved the honour of Dropadi;
when her clothes were stripped from her,
she was blessed with even more.

ਸੋਦਾਮਾ ਅਪਦਾ ਤੇ ਰਾਖਿਆ ਗਨਿਕਾ ਪੜ੍ਹਤ ਪੂਰੇ ਤਿਹ ਕਾਜ ॥
ਸ੍ਰੀ ਸਤਿਗੁਰ ਸੁਪ੍ਰਸੰਨ ਕਲਜੁਗ ਹੋਇ ਰਾਖਹੁ ਦਾਸ ਭਾਟ ਕੀ ਲਾਜ ॥੮॥੧੨॥

Sudaamaa was saved from misfortune; and Gennka the prostitute -
when she chanted Your Name, her affairs were perfectly resolved.
O' Great True Guru, if it pleases You,
please save the honour of Your slave in this Dark Age of Kaljug.

(Sri Guru Granth Sahib Ji 1400)

Save our honour O' Lord as you saved the honour of Bhagat Prahlaad and destroyed his evil father, Harnakash. Save us as you saved Dropadi's honour. You did not allow the evil people to disrobe her in King Duryodan's court. You blessed Sudama; you saved sinners like Ganka, Ajamal and many other fallen souls.

WORLDLY DESIRES

Crores (millions) of people in this world are perpetual slaves to the mind. The intellectuals refer to this way of life as: 'Eat, drink, and be merry, for tomorrow we may die.' In Punjabi the meaning of this is very straight forward: 'Eh jag meethah', meaning: this world is sweet.

We are totally lost chasing after the desires of the world, and forgetting the precious Naam Ras which resides within every one of us. We behave like the deer which has precious kasturi in his umbilicus but runs around smelling the fragrance in the air, little realising that the fragrance emanates from the kasturi which is present in itself.

Hans (swans) are very seldom perceived with our eyes; very rarely do we come across them. However, crows are abundant everywhere. Sikhs who follow the teachings of Sri Guru Granth Sahib Ji are likened to the Hans.

A sadhu is like a mansarower; pearls and gemstones come out of him in the form of Guru Ji's Bachan.

ਸੁਨਿ ਮੀਤਾ ਨਾਨਕੁ ਬਿਨਵੰਤਾ ॥ ਸਾਧ ਜਨਾ ਕੀ ਅਚਰਜ ਕਥਾ ॥੧॥

Hear, O' my friend, Guru Nanak Dev Ji tells:
the wonderful story of the saints
(who, having conquered the mind, and have become one with God)

(Sri Guru Granth Sahib Ji 271)

We normally say we have given up so many things to please our Guru Ji, but Guru Ji merely asks us to give up only one thing, and what is that?

ਮਨ ਕੀ ਮਤਿ ਤਿਆਗਹੁ ਹਰਿ ਜਨ ਹੁਕਮੁ ਬੂਝਿ ਸੁਖੁ ਪਾਈਐ ਰੇ ॥

O' God's slaves, abandon the minds cleverness.
By realising His Will peace is obtained.

(Sri Guru Granth Sahib Ji 209)

Whatever the Lord does, accept that with pleasure. In weal and in woe, meditate on the Lord, O' man. When we arrive before Guru Ji we normally request for very insignificant things: some ask for His blessing in order to win a case in the court; to cure a headache; body ache, and all kinds of false things. What then should we ask ? Alms of Bhagti Ras or Naam Ras! The rest, like gold, silver, material wealth such as bungalows, cars, horses, elephants - in fact, everything else that one can name in this world is of an impermanent nature and is of no spiritual worth.

Guru Ji's bachan is priceless; no material value can be attached to Guru Ji's teaching. But, if somebody were to reveal to you Guru Ji's bachan to your heart's satisfaction, what paytaa (offering) would you offer in return, and what paytaa would be acceptable by him?

ਤੈ ਸਾਹਿਬ ਕੀ ਬਾਤ ਜਿ ਆਖੈ ਕਹੁ ਨਾਨਕ ਕਿਆ ਦੀਜੈ ॥
ਸੀਸੁ ਵਢੇ ਕਰਿ ਬੈਸਣੁ ਦੀਜੈ ਵਿਣੁ ਸਿਰ ਸੇਵ ਕਰੀਜੈ ॥

Say's Nanak: what shall I give to him
who gives me a message from that Master of mine?
I will give him my head to sit on and
without a head I will perform his services (serve without ego).

(Sri Guru Granth Sahib Ji 558)

Those people who question Guru Ji's teachings will go back empty-handed from this world.

ਸਲਾਮੁ ਜਬਾਬੁ ਦੋਵੈ ਕਰੇ ਮੁੰਢਹੁ ਘੁਥਾ ਜਾਇ ॥
ਨਾਨਕ ਦੋਵੈ ਕੂੜੀਆ ਥਾਇ ਨ ਕਾਈ ਪਾਇ ॥੨॥

He, who, offers both salutation and also say's "no" to his Master,
he goes wrong from the very beginning.
Both of his actions are false - he obtains no place in God's Court.

(Sri Guru Granth Sahib Ji 474)

All troubles and difficulties invade a person who forgets God. Crores of sins accumulated from previous births can only be removed by Naam Abhiyas. The darkness of many jugas can only be wiped away when the light from Shabad penetrates the gloom because Shabad is 'chetan sarup'.

In the vichar (contemplation) of the Shabad, the mind, intelligence and surat (super-thought) should merge. It is then that the thirst, vairaag and intense love for Naam awakens. The vairaag should be profoundly inseparable, like that of the fish from

water, without which the fish would perish. We can then truly regard that person to be happy who possesses that peace of mind. Those who may outwardly profess to be happy are, invariably, not happy inside. For those who forsake God will lead themselves into difficulties and ultimately destroy themselves. Their mind's vision would be obscured by a veil of untruth, and such people would then find themselves committing evil deeds; whatever decision they make from their ignorance would go bad.

By regular Sat Sangat, we are rewarded with the gift of getting up for the Amritvela. Light (perkash) then floods the mind. Perkash is known as the spiritual light or inner light. With our worldly eyes we cannot see the Lord, but God is omnipresent although He is invisible to our naked eyes. For this reason we need the guidance of a Guru, who

is one with the Lord. Without spiritual earnings, we cannot possibly acquire the fruit.

The mind has to be cleansed of worldly desires and has to be directed inwards, towards the centre - the recesses of the heart. This can only be achieved by regular Simran and Naam Abhiyas. Then, and only then, will self-realization or God realization occur - i.e. revelation. By God's Grace, we will meet a mahapurush or saint. And, those people who walk beside the saint and follow his teachings will ultimately receive the Lord's blessings, the eternal Enlightenment and become one with Him; never to separate again.

Bhai Nand Lal Ji says, "Without Waheguru's bandagi (meditation), one loses one's precious human birth and goes back empty handed to repeat the vicious cycle of births and deaths (transmigration of the soul)."

ਅਬ ਕੀ ਬਾਰ ਬਖਸਿ ਬੰਦੇ ਕਉ ਬਹੁਰਿ ਨ ਭਉਜਲਿ ਫੇਰਾ ॥੩॥੭॥

Forgive Thou Thy slave this time, that he may not have to return again to this terrible ocean of fear.

(Sri Guru Granth Sahib Ji 1104)

O' God, bless me so that I may finish my rounds of birth and death this time. My case should not be pending. Help me cross this ocean of fear. Blessed are the people like Bhai Mati Das Ji, Bhai Dyala Ji, Baba Zorawar Singh Ji, Baba Fateh Singh Ji and others who have completed their rounds and have become one with the Lord, like the rays of light merging with the Sun.

Laziness, dualistic mind or dubda, or a wavering mind, sickness, etc. will keep a person on waiting list for a long period of time before meeting the Lord. These are the barriers in their effort to seek union with the Lord.

The night is divided into four pahars of three hours each. During the last pahar (3 am to 6 am) one should get up, take a bath to freshen the body and get down to meditate on the greatness of the Lord. Not getting up for Amritvela is a disease (Roag).

ਚਉਥੈ ਪਹਰਿ ਸਬਾਹ ਕੈ ਸੁਰਤਿਆ ਉਪਜੈ ਚਾਉ ॥

In the fourth watch of the night (before sun rise), yearning arises in the mind of the men of exalted understanding.

(Sri Guru Granth Sahib Ji 146)

One way is to follow the mind, wisdom, intellect etc., but Guru Ji has given greatness to the way of the surat or super-thought. Mind, wisdom and intellect have to give way for the surat to indicate its presence. What does Guru Ji do? He implants the Naam firmly in us (Dridh in Naam). There is no such thing as Naam Japna but to become dridh in Naam. Many people say, "We are doing Naam Japna by holding a mala in the hand." Guru Ramdas Ji asks, "What is the touchstone by which we can know that our bandagi becomes acceptable to God?" Guru Ji says that if your trishna or greed goes away, then you can be sure that your Naam Simran or Bhakti is parwan (acceptable) in God's court. If greed is predominantly present, then be sure it is falsehood and, this person is far away from God.

ਤਿਨ੍ ਕੀ ਤ੍ਰਿਸਨਾ ਭੂਖ ਸਭ ਉਤਰੀ ਜੋ ਗੁਰਮਤਿ ਰਾਮ ਰਸੁ ਖਾਂਤਿ॥੧॥ਰਹਾਉ॥

They who through Guru's instruction partake of the Lord's elixir,
their desire and hunger are all dispelled.

(Sri Guru Granth Sahib Ji 1264)

ਰਾਜੁ ਨ ਚਾਹਉ ਮੁਕਤਿ ਨ ਚਾਹਉ ਮਨਿ ਪ੍ਰੀਤਿ ਚਰਨ ਕਮਲਾਰੇ ॥

I desire no empire and I desire not salvation;
my soul longs for the love of Thy lotus feet.

(Sri Guru Granth Sahib Ji 534)

Then, messengers of death shall not come near such a person. Instead, they give him respect. Dharam Raj, the Lord of Justice, bows down before such a soul.

We should do ardas before Guru Ji to give us Naam. What portion of our life has been wasted; think not nor regret about it.

ਜਨ ਨਾਨਕ ਕਉ ਹਰਿ ਕ੍ਰਿਪਾ ਕਰਿ
ਨਿਤ ਜਪੈ ਹਰਿ ਨਾਮੁ ਹਰਿ ਨਾਮਿ ਤਰਾਵੈ ॥

O' God, show mercy unto slave Nanak; to remember God's Name

always and with God's Name be saved.

(Sri Guru Granth Sahib Ji 451)

Guru Ji shows the way to happiness, which is by becoming united with the Lord again, from Whom we are separated for aeons of births. Do not procrastinate or go on postponing the adoption of a Sikh way of life; it will be too late for you to regret when your current period of life passes away.

ਪਉੜੀ ਛੁੜਕੀ ਫਿਰਿ ਹਾਥਿ ਨ ਆਵੈ ਅਹਿਲਾ ਜਨਮੁ ਗਵਾਇਆ ॥੧॥

The opportunity lost comes not to man's hand again
and he loses his life in vain.

(Sri Guru Granth Sahib Ji 796)

We should seriously perform in this game of life such that we do not become losers in God's court. Some people go to the Gurdwara and run their own 'Mat' (their own teachings); not what Guru Ji has blessed them with. In the process, they lose both in this life and also in parlok.

There is such a place as Sackhand, turiya stage, the fourth stage or God's Mansion where high souls finally arrive after their journey through the human body. They go to the beautiful mansion which God has prepared for them. There, they unite with their beautiful and powerful Master. The trouble with most of us is that we do not make an effort to commence the journey towards God.

Gautama Buddha started and he reached his destination. Bhagat Dhru left his house at the early age of five in search of God. Sri Guru Gobind Singh Sahib Ji's younger sons: Baba Zorawar Singh Ji and Baba Fateh Singh Ji were only nine and seven years old when they started on the journey towards God.

One day, one of Kabir Ji's disciples brought an expensive horse

to give to his master. Kabir Ji refused to accept the horse and told his disciple that he already had a horse on which he rode every day. What Kabir Ji meant was, in synonym, his mind which is like a horse; if one does not control it, it can lead one to destruction. Will such a time arrive when we would also battle with our mind? **Vairag and the love of the Lord are the means by which we can control the evil desires perpetrated by our mind.**

Where do such high souls go when they leave their mortal body? Sant Rav Das tells in his own words:

ਬੇਗਮਪੁਰਾ ਸਹਰ ਕੋ ਨਾਉ ॥ ਦੂਖੁ ਅੰਦੋਹੁ ਨਹੀ ਤਿਹਿ ਠਾਉ ॥
Begampura (where there is no sorrows) is the name of the town.
At that place there is no pain nor worry;

ਨਾਂ ਤਸਵੀਸ ਖਿਰਾਜੁ ਨ ਮਾਲੁ ॥ ਖਉਫੁ ਨ ਖਤਾ ਨ ਤਰਸੁ ਜਵਾਲੁ ॥੧॥
there is no fear of tax on goods there;
neither awe nor error, nor dread nor decline is there.

ਅਬ ਮੋਹਿ ਖੂਬ ਵਤਨ ਗਹ ਪਾਈ ॥
ਊਹਾਂ ਖੈਰਿ ਸਦਾ ਮੇਰੇ ਭਾਈ ॥੧॥ ਰਹਾਉ ॥
I have, now, found an excellent abode.
My brethren, there is everlasting safety there. Pause.

ਕਾਇਮੁ ਦਾਇਮੁ ਸਦਾ ਪਾਤਿਸਾਹੀ ॥ ਦੋਮ ਨ ਸੇਮ ਏਕ ਸੋ ਆਹੀ ॥
Firm, stable and forever is the sovereignty of God.
There is no second or third; He alone is there.

ਆਬਾਦਾਨੁ ਸਦਾ ਮਸਹੂਰ ॥ ਊਹਾਂ ਗਨੀ ਬਸਹਿ ਮਾਮੂਰ ॥੨॥
Populated and ever famous is that city.
The spiritually wealthy and the contented dwell there.

ਤਿਉ ਤਿਉ ਸੈਲ ਕਰਹਿ ਜਿਉ ਭਾਵੈ ॥ ਮਹਰਮ ਮਹਲ ਨ ਕੋ ਅਟਕਾਵੈ ॥
As they please, so do they stroll about over there.
They are knowers of the Master’s Mansion,
so none does obstruct them.

ਕਹਿ ਰਵਿਦਾਸ ਖਲਾਸ ਚਮਾਰਾ ॥ ਜੋ ਹਮ ਸਹਰੀ ਸੁ ਮੀਤੁ ਹਮਾਰਾ ॥੩॥੨॥

Says Rav Das, the emancipated shoe-maker,
he, who is my fellow citizen, is a friend of mine.

(Sri Guru Granth Sahib Ji 345)

At the place where such souls go, there is no sorrow, compared with the sorrows, evils and death which fill our world. There is no dukhs and difficulties in that place. Nobody there will call to collect tax. There is always happiness and Anand over there. There is no fear from anything in that beautiful kingdom of the Lord. There is also no loss of business over there. Over here, we may stand to lose thousands of dollars in business and be subjected to anxiety and depression and to contemplate on suicide. Bhai Mati Das Ji, who was sawn into two with a saw, and Bhai Dyala Ji, who was boiled in water, say that they were in Anand (bliss). These are some of the inhabitants of this beautiful world of the Lord.

In this world of ours, there is less happiness because it is filled with dukhs (difficulties). There is the natural fear of 'Kaal' or death. However, in that beautiful world, there is always bliss. Sant Rav Das Ji provides us with the news of that world whether we like to hear about it or not. Flowers present in that world are always in blossom, whereas over here they wither after a few days. Over there, the merciful Lord Himself resides. Those who are pleasing to the Lord reside there and they become free from all bondages. There are no barriers of any kind over there. Nowhere is it written that anyone is prohibited from entering. Sant Rav Das Ji says that he became a resident of such a blissful Kingdom. His spiritual earnings had become so plentiful that he was given a place there. Make friends with such souls who are residents of such a place, says Rav Das Ji.

Guru Nanak Dev Ji described this place in his own words in the Japji Sahib:

ਕਰਮ ਖੰਡ ਕੀ ਬਾਣੀ ਜੋਰੁ ॥ ਤਿਥੈ ਹੋਰੁ ਨ ਕੋਈ ਹੋਰੁ ॥
ਤਿਥੈ ਜੋਧ ਮਹਾਬਲ ਸੂਰ ॥ ਤਿਨ ਮਹਿ ਰਾਮੁ ਰਹਿਆ ਭਰਪੂਰ ॥

There is a spiritual force in the realm of grace.
No one else resides in this domain (except those mentioned below).
The very powerful warriors and heroes dwell there.
Within them the might of the Pervading Lord remains fully filled.

ਤਿਥੈ ਸੀਤੋ ਸੀਤਾ ਮਹਿਮਾ ਮਾਹਿ ॥ ਤਾ ਕੇ ਰੂਪ ਨ ਕਥਨੇ ਜਾਹਿ ॥
ਨਾ ਓਹਿ ਮਰਹਿ ਨ ਠਾਗੇ ਜਾਹਿ ॥ ਜਿਨ ਕੈ ਰਾਮੁ ਵਸੈ ਮਨ ਮਾਹਿ ॥

They, who are fully sewn in the Lord's admiration, abide there.
Their beauty cannot be narrated.
They, in whose hearts God abides, die not nor are they hood-winked.

ਤਿਥੈ ਭਗਤ ਵਸਹਿ ਕੇ ਲੋਅ ॥ ਕਰਹਿ ਅਨੰਦੁ ਸਚਾ ਮਨਿ ਸੋਇ ॥
ਸਚ ਖੰਡਿ ਵਸੈ ਨਿਰੰਕਾਰੁ ॥ ਕਰਿ ਕਰਿ ਵੇਖੈ ਨਦਰਿ ਨਿਹਾਲ ॥

The saints of various worlds dwell there.
They make merry, that the True Lord is in their heart.
In the realm of Truth abides the Formless Lord.
God beholds the creation
and renders them happy with His merciful glance.

(Sri Guru Granth Sahib Ji 8)

This is the region of Nadar (Grace). In this region of God's Grace, powerful and brave warriors reside. Saints from various worlds also dwell in this domain. God abides in their hearts. They are filled with His adoration, and their beauty cannot be narrated in words. The Formless Lord resides in the domain of Truth. He looks at His creation with happiness and merciful glance.

Sri Guru Gobind Singh Sahib Ji, in his letter of victory (Zafarnama) to emperor Aurangzeb, questioned the latter on the kind of bravery he displayed by killing His four young sons. Guru Ji said that a wise man would not blow out four

sticks of fire and then light up a wild fire in the process. Stoically, Guru Ji said that the emperor's deplorable and dastardly act had made no difference whatsoever to him; he still remained in the same Anand as he was before the death of his sons. Guru Ji accused the Emperor for having killed his sons like a butcher chopping a goat. Guru Ji further advised the Emperor to take a look at his (Guru Ji's) Khalsa. That Khalsa represents a coiled snake waiting to strike at the Emperor, and that his sons were gathered within the Khalsa.

Guru Ji says that, when one goes to the Gurdwara, go with love and vairag but never, never with the aspiration of securing some post in the committee. Things will go wrong if one attends for the latter reason.

ਗੁਰਦੁਆਰੈ ਲਾਇ ਭਾਵਨੀ ਇਕਨਾ ਦਸਵਾ ਦੁਆਰੁ ਦਿਖਾਇਆ ॥

Some people have been shown the tenth door after being instilled with faith and devotion through (the Grace of) the Guru (Spiritual Preceptor).

(Sri Guru Granth Sahib Ji 922)

What is the main aim of attending the Gurdwara? Guru Amar Das Ji says that the main object of going to the Gurdwara is to enable us to open the tenth door or dasam duar whereby we may be blessed with the darshan of the Lord. It is very sad to see what we have turned our Gurdwaras into.

HOW TO REMEMBER GOD

How should you remember the Almighty Lord? Guru Ji says, just like Bhagat Dhru and Bhagat Pralad did. Bhagat Dhru was a picture of love and Bhagat Pralad was a picture of complete faith in the Lord.

ਰਾਮ ਜਪਉ ਜੀ ਐਸੇ ਐਸੇ ॥
ਧ੍ਰੂ ਪ੍ਰਹਿਲਾਦ ਜਪਿਓ ਹਰਿ ਜੈਸੇ ॥੧॥
ਦੀਨ ਦਇਆਲ ਭਰੋਸੇ ਤੇਰੇ ॥
ਸਭੁ ਪਰਵਾਰੁ ਚੜਾਇਆ ਬੇੜੇ ॥੧॥ਰਹਾਉ॥

As Dhru and Pralad did meditate on God,
so do thou O, my soul, remember the Lord.
O' merciful to the poor, placing reliance on Thee,
I have embarked all my family on Thine boat. Pause.

(Sri Guru Granth Sahib Ji 337)

They saved not only themselves but also their whole family lineage. Guru Ji says that up to twenty-one members of family lineage are saved by such high souls. If you desire to obtain immortal life, then you have to start walking according to the teachings of Guru Ji. We should learn to journey towards God. **On whom does God cast His Grace or Merciful Glance? They who surrender to Him and become low and humble. Water does not stay stagnant; from high mountains it flows down towards low lying areas. God's Grace also flows towards low lying areas, that is, to the people who are humble.** The whole secret is complete surrender before Guru Ji. We should always enquire about the Truth. We should refrain from worrying all the time regarding our livelihood. **The Almighty God looks after the whole creation. Trees, animals and all other living creatures do not worry about**

their livelihood, because God looks after them. Only man worries all the time about his existence and, so, takes over God's duties unnecessarily.

If Guru Ji becomes pleased, then one receives the Grace of Akal Purukh. Hari and Harijan (God's servant) become one in the end. All other Kingdoms are transient, only God's Kingdom is permanent. Who learns the Truth or becomes truthful? It is he on whom God Himself bestows this gift; the rest of the people only talk about the Truth. Those who are blessed will earn the truth in their daily life.

Whom does Guru Ji call a murakh (foolish person)? How would you know that such a person is a murakh? What is the touchstone to find out who is wise and who is foolish? Guru Ji replies that the person who does not realise the Truth is a fool. Such a person follows the dictates of his mind and thereby loses the precious human birth, which is desired by even the Devtas. Such a soul did not take guidance from his Guru Ji. Guru Ji questions such a person as to why he came into this world if he did not benefit from his sojourn here with the precious gift from the merciful Lord?

ਮੂਰਖ ਸਚੁ ਨ ਜਾਣਨੑੀ ਮਨਮੁਖੀ ਜਨਮੁ ਗਵਾਇਆ ॥
ਵਿਚਿ ਦੁਨੀਆ ਕਾਹੇ ਆਇਆ ॥

The fools know not the truth. Being self-willed, they lose their life.
Why have they (such persons) come into this world?

(Sri Guru Granth Sahib Ji 467)

Shastras have shown that the colour of sin is not white but black. Separation from God is the biggest sin and that makes one's soul black. What is the reason for this separation? Does the fault lie with God regarding this separation? No, the fault is in ourselves. Because of our sins, He has turned His face away from us.

ਕਾਲੀ ਕੋਇਲ ਤੂ ਕਿਤ ਗੁਨ ਕਾਲੀ ॥
ਅਪਨੇ ਪ੍ਰੀਤਮ ਕੇ ਹਉ ਬਿਰਹੈ ਜਾਲੀ ॥

O' black cuckoo, what qualities have rendered thee black?
I have been burnt by separation from my Beloved.

(Sri Guru Granth Sahib Ji 794)

The fault lies in not understanding what the Lord wants from us. The precious life is wasted in misdeeds. What is left in the end? Only regrets. One did not make use of one's life to remember God. What is the end result? Separation in which there is dukh (sorrows). Even if one becomes a king of the whole universe, still there will be no peace of mind and happiness if there is separation from the Almighty Lord.

ਖੰਨਿਅਹੁ ਤਿਖੀ ਵਾਲਹੁ ਨਿਕੀ ਏਤੁ ਮਾਰਗਿ ਜਾਣਾ ॥

They go by this road which is
sharper than the two-edged sword and finer than a hair.

(Sri Guru Granth Sahib Ji 918)

Everyone has to travel on this road of loneliness which Sheik Farid Ji refers to in Gurbani. Do not become lazy; always remain alert. This road is sharper than a knife's-edge and is finer than the breadth of a hair.

Sheik Farid Ji was a highly spiritual saint and had nearly 150,000 followers during his lifetime.

SECRET OF NAAM

There are three Devtas involved in the process of creation, sustenance and dissolution: Brahma creates, Vishnu sustains and Shiva destroys. Brahma decided to find the end of the all-powerful Lord, Waheguru. It took him many jugas to realise that he could not find the end. Finally, he gave up the search and asked for God's forgiveness.

We cannot even find the end of a small tree, its branches or its leaves. A leaf from the twig drops and is swept away by the wind. How did it come to its end? Nobody knows; it may have fallen into a drain, or blown down a hill slope, or may have been swept into a river and floated into the sea.

It is the same with the secret of the Naam. Does anyone know anything about Naam? Only that mind can know, if it begins to understand:

ਐਸਾ ਨਾਮੁ ਨਿਰੰਜਨੁ ਹੋਇ ॥ ਜੇ ਕੋ ਮੰਨਿ ਜਾਣੈ ਮਨਿ ਕੋਇ ॥

Such is the stainless Name of God.
If someone puts faith (in the Lord's Name) he shall,
then understand it within his mind.

(Sri Guru Granth Sahib Ji 3)

Otherwise, the secret remains unfolded. But, where is this secret? Is it in the sky or is it in the underworlds (Pataals); on earth, or on top of the Himalayan mountains? In the search of this elusive Naam, many people have been sanyasis, tiagi's or sadhus. They abandon their fine homes and families in their search for Naam.

Mahatma Buddha was a prince, the son of a king. He lived in a palace with all the comforts that wealth could provide, and

chariots to ride etc. But, in his mind came the knowledge that there is Anand (bliss) away from all these (Paramanand). He became a 'dervesh' and subsequently attained enlightenment.

Guru Ji disseminated acharj (great and wonderful) spiritual knowledge in Japji Sahib. Firstly, came the four pauris of Sunnai. Have you benefited from what the pauris say? If not, then you have not heard. Gurbani is like an ocean; we cannot fathom its depth. A droplet of water, on meeting the ocean, becomes the ocean. A particle of dust which settles on the earth becomes part of earth. Conversely, a ray of light from the Sun is part of the Sun because it emanates therefrom. Just so, a spark ejecting from a fire is part of the fire itself. Guru Ji says that a person who climbs the four steps of Sunnai in Japji Sahib reaches the four pauris of Mannai. After climbing the four pauris of Mannai, one reaches the Truth. The Truth is called "Naam" by Guru Ji. There is no difference between Naam and Naami (which is the Supreme Being). There is such a Power, Energy, Shakti or Truth which has no beginning and no end. From a small particle of dust to the powerful sun, all things are impermanent and destructible. Matter which is here today may be gone tomorrow.

Bhagwan Raam Ji was the Avtaar of Treta Jug, but in Duopar Jug, Bhagwan Krishn become the Avtaar. There was a change. In all jugas, such changes take place, but the Truth or Naam never changes.

He is primal, pure, without a beginning, indestructible and of the same vesture through all the ages.

ਆਦਿ ਸਚੁ ਜੁਗਾਦਿ ਸਚੁ ॥ ਹੈ ਭੀ ਸਚੁ ਨਾਨਕ ਹੋਸੀ ਭੀ ਸਚੁ ॥

True in the prime, True in the beginning of ages.
True He is even now and True He, verily, shall be, Nanak!

(Sri Guru Granth Sahib Ji 1)

Those who say that there is such a Power, are called Astik; they who say that there is no such Power are called Nastik.

If one does not meet Waheguru during one's lifetime and does not go on this path or marag but lives carefree like a 'gafal', he does not understand that there is such a Force or Energy called Waheguru. Without meeting Waheguru, one's life is wasted away. Such a person will then have to undergo a cycle known as chaurasi or 84 lakhs of species (transmigration of the soul).

How much is 84 lakhs of species? We can't even count; however, the highest birth among the countless species is the birth of the human being, yet, each species has to undergo its cycle of births and deaths. Guru Ji says that even the Devtas aspire to be born as a human being so that they can perform Waheguru aradhana (meditation). Guru Ji says that a human being does not value such a precious gift, which cannot be acquired again and again.

Sant Kabir Ji says that it is like a fruit from a tree which has dropped to the ground. This fruit cannot be attached to the tree again, however hard one can try.

A human being wastes his precious human birth sleeping much of the night, eating and wandering aimlessly during the day; he feels that he is enjoying all these pleasures and delicacies but, unfortunately, he is very wrong. All these enjoyments are eating him up.

People say that the Jug, the current period of existence, is Kaljug. However, Guru Ji advises all of us to vichar (contemplate) or analyse why the period is called Kaljug. The days and the nights are just the same as they were thousands of years ago; there is no apparent change in them;

the sun and the moon are still in regular motion and in their respective orbit, and so are the other planets. Kaljug has not altered anything; the Kal or Time is the same. **Guru Ji explains that there is no change in Time in relation to the Universe; time is not passing away, we are. Time is wearing away human beings and all things that we call matter.**

Let us continue with our vichar or contemplation. In Japji Sahib, Guru Ji has said that there are four steps: "rahia pat pawadhia" - there are four steps (pauris) of Sunnai and four steps (pauris) of Mannai. For example, steps assist a person in climbing up or down

a sarowar (lake) which provides the water for bathing. However, these steps do not take the place of bathing.

There are two words that we do not understand fully. What are they? **Saadhan is the means, (or way) to an end; Laksh is destination.**

If we want to go somewhere, we can either walk along a road or travel in any kind of vehicle available. The place where we are heading to, by whatever means we choose, is called the Laksh (destination). In other words, we have the means and the destination. If we have no means, then the way (steps) is not available.

In the four Sunnai and the four Mannai pauris, everything is included. In the Sunnai pauris are Sat, Santokh, Gyan, bathing at the 68 tiraths or holy places (athsat tiraths), Sahaj dhian, continual happiness or vigas, the destruction of dukh and sins or paaps (evil).But all the above are still steps. Steps only take a person somewhere; they are not the destination. **A river only completes its journey when it meets the ocean. In whomsoever's heart the desire, or vairag arises to meet**

the Lord, he does not rest until he meets Him. We rest most of the time because there is no genuine and sincere love for God in us. If there is an urge to always sleep then there is no love for the Lord. Those who yearn for Him do not tarry day or night; they find true rest only upon meeting Him. As Guru Ji says

ਮੋਹਿ ਰੈਣਿ ਨ ਵਿਹਾਵੈ ਨੀਦ ਨ ਆਵੈ ਬਿਨੁ ਦੇਖੇ ਗੁਰ ਦਰਬਾਰੇ ਜੀਉ ॥੩॥

I cannot endure the night, and sleep does not come,
without the Sight of the Beloved Guru's Court.

(Sri Guru Granth Sahib Ji 96)

We should vichar on these words.

Let us discuss 'Panch' now. After climbing the four steps of Sunnai and the four steps of Mannai, one becomes Panch and is accepted (Parwan) in the Lord's Court. **Panch means puran or perfect and complete.** This is the last or final destination of a human being, that is, to become Panch or to arrive at the final station of life. Here, the spark has become the fire; the droplet of water has met the ocean.

Panch also means five. Sri Guru Gobind Singh Sahib Ji calls the five beloved of his as Panj pyares. But the actual definition of the word Panch is puran (complete). Who are these people who become Panch? They are the living souls who have accepted the Lord and now walk on His path free of any doubts. In their mind, they have accepted the Formless Lord.

'Je Ko Mun Janey Mun Koea.' One may not understand this mystery, by reading or moving the beads of a mala. This has to be 'bujna' in Guru Ji's language.

ਪੜਿਐ ਨਾਹੀ ਭੇਦੁ ਬੁਝਿਐ ਪਾਵਣਾ ॥

Not through studying, but through understanding,
the Lord's secret is found.

(Sri Guru Granth Sahib Ji 148)

Who is puran or perfect? He who has ascended the four pauris of Sunnai and the four pauris of Mannai. Imagine how difficult is the task of ascending these eight steps. The four steps of Sunnai are extremely difficult if not insurmountable tasks. In fact, to reach the first step of Sunnai is itself difficult.

I met a mahapurush who once told me that he had not been able to finish reading Japji Sahib. Some people say that they have completed reading the Japji Sahib many times over. What was this mahapurush trying to convey? The Sant or Saint said that he could not understand Japji Sahib even though he had read it for many years. By reading alone, one cannot secure understanding of its teachings; we have to understand the tat (gist) of Sunnai. Has it come to our understanding, or to our Spiritual earnings? Have we found Sat, Santokh and Gyan?

A person may say that he is going to the town to buy something. Has he bought anything or has he returned empty handed?

Guru Ji says that by putting on the costume of a Sadhu or Brahmgiani, one does not become a Sadhu or Brahmgiani, nor does one become a Raam Ji (an Avtaar of Tretajug), just because one puts on the apparel of that particular person. Surely if one dresses like Sita Ji one does not become Sita Mata! Guru Ji says that this is just acting. Some people earn their living by acting or impersonating; 'Gaven Sita Rajeh Raam'.

After Panch or complete, he then becomes Parwan and is accepted in God's Court, like Baba Attar Singh Ji Mastuana. For example, the moon on its first visible night of appearance is only a little crescent. On the 15th night, it becomes a full

(complete) moon i.e. Puranmasi day. Such Brahmgianis are Parwan in God's Court and they become Pardhan, that is, Shiromani or exhalted.

Guru Nanak Dev Ji tested Bhai Lehna Ji on this touchstone and accepted him and bowed down before him. Bhai Lehna became Parwan.

When Guru Nanak Dev Ji was ready to leave his human body, the Muslims said he was their Pir (holy man). The Hindus, on the other hand, said Guru Nanak Dev Ji was their Guru (Prabhu). However, when the cloth that covered his body was removed, they discovered only chambelee flowers on his bed.

NAAM AND WORLDLY DESIRES

In this world, some people obey every commandment that comes from God. They are even prepared to be sawn alive if it pleases their Lord. Let us take, for example, Bhai Mati Das Ji: when he was being sawn alive, he told the executioners who were carrying out the evil work, not to stop and not to be afraid as he was in Anand (bliss).

Sri Guru Teg Bahadur Sahib Ji, was sitting in front of him. The white sheet of cloth covering His body was swathed in blood. Guru Ji was caged in a steel contraption and, with every slight movement of the cage, the sharp spikes inside the cage would pierce Guru Ji's body. Bhai Mati Das Ji's surat was on Guru Ji.

Such people are transcendentally absorbed in their Lord. However, let us abide and listen to just a kinka (little) about our Lord.

ਕਿਨਕਾ ਏਕ ਜਿਸੁ ਜੀਅ ਬਸਾਵੈ ॥
ਤਾ ਕੀ ਮਹਿਮਾ ਗਨੀ ਨ ਆਵੈ ॥

One, in whose heart God causes His Name to reside
even to a little extend, praises of such one cannot be detailed.

(Sri Guru Granth Sahib Ji 262)

Don't be left empty; even a droplet of water can become an ocean one day. Your one rupee will one day become thousands of rupees. You only have to be firm and faithful. Do not ever be in dubda (doubt).

Get up in the early hours of the morning (Amritvela) and meditate on your Lord. O' Lord, you are an ocean of mercy; have mercy on us.

ਦਇਆ ਕਰਹੁ ਪ੍ਰਭ ਦੀਨ ਦਇਆਲਾ ॥

O' Merciful Lord of the poor, take Thou pity on me.

(Sri Guru Granth Sahib Ji 1172)

With a sincere heart, we should ask for His mercy; we should ask Him to guide us and show us the way to His beautiful and wonderful Court. O' Lord give us such an understanding that we may not be enmeshed in worldly desires, the entanglements which will ultimately lead us to sorrow and unhappiness. Deliver us from the evil slavery of mankind, dependence on human selfishness in our appeal for help and thereby forsaking Thee the All-knowing One. Bless us with divine understanding that we may always worship Thee and never shall we desecrate your Name. What else should we ask from the Lord? The company of spiritually elevated souls who are blessed by the Lord; to become a humble nobody and to serve these souls with our mind, body, hard-earned wealth and spirit; to perform such physical duties such as drawing and carrying water for their bath; standing near their presence ever ready to obey their beck and call; to grind the corn to serve their dietary needs. Truly, it is said that most human beings waste away their precious gift of human birth in worldly pleasures.

May we meditate on your Name, O' Lord, with every breath we take. Surrounding us as we pray for your Divine guidance are two principal enemies; they are:

1. The Ego (Haumai)
2. Attachment to worldly desires.

It is only with your Kirpa (Divine Grace) that we shall steadfastly overcome these two persistent evils.

Another equally bad enemy of man is dubda (doubt). Man

wastes much life away in doubt. Crores of mankind are caught in the web of dubda. Ultimately the Kal, (Death), comes and takes them away.

Many opportunists in our world today invite the innocent and the gullible to come and take Naam from them. A lot of foolish people never fail to do so. Scoundrels have made a lucrative business out of Naam. Desperate people have travelled long distances to obtain Naam; it is like going to a factory or a workshop with the object of buying the necessary spare part. And so it is with Naam. How archarj (strange) it has become; they have made such a priceless blessing of Naam into something cheap and small.

When Naam dwells in a person, trishna (greed) will disappear from his mind and his heart. If a person is in solemn prayer and moving the beads of mala (rosary) but inside him resides agents of lust, anger and greed, then he is merely wasting his time. Such Naam Japna is worthless and will never benefit him at all.

A person uses a piece of soap and washes his clothing, and hangs them up to dry. When dried, and if he discovers that they are not clean, his efforts are in vain. Similarly, when a house is full of rubbish and dirt, then it is obvious that the house-keeper has not swept the house.

ਧ੍ਰਿਗੁ ਧ੍ਰਿਗੁ ਖਾਇਆ ਧ੍ਰਿਗੁ ਧ੍ਰਿਗੁ ਸੋਇਆ
ਧ੍ਰਿਗੁ ਧ੍ਰਿਗੁ ਕਾਪੜੁ ਅੰਗਿ ਚੜਾਇਆ ॥
Cursed, Cursed is the food; Cursed; Cursed the sleep;
Cursed, Cursed the robe which one wears on the body.

ਧ੍ਰਿਗੁ ਸਰੀਰੁ ਕੁਟੰਬ ਸਹਿਤ ਸਿਉ ਜਿਤੁ ਹੁਣਿ ਖਸਮੁ ਨ ਪਾਇਆ ॥
ਪਉੜੀ ਛੁੜਕੀ ਫਿਰਿ ਹਾਥਿ ਨ ਆਵੈ ਅਹਿਲਾ ਜਨਮੁ ਗਵਾਇਆ ॥੧॥

Accursed is the body along with the family and friends
when one attains not to his Master now.
The opportunity lost comes not to man's hand again
and he loses his life in vain.

(Sri Guru Granth Sahib Ji 796)

You have wasted your precious life eating, sleeping and wearing beautiful clothing. You were supposed to understand the purpose of your mission of coming to earth. Without understanding you have wasted your life. When you return to the Lord, you will definitely know how you have wasted it. You might, at this juncture not agree with the above, but on leaving the current body of yours, you will realise that you came to earth and brought back nothing.

You may have until today gathered many decorations but, without Naam they are merely decorations to garnish the lifeless body. You spent your life time collecting material wealth. In the end, this will turn out to be trash; it will not add one iota of emancipation to your spiritual upbringing. The time to regret will have passed and nothing you do then will help; all your precious life's energy and breath will have gone.

ਮਾਨੁਖੁ ਬਿਨੁ ਬੂਝੇ ਬਿਰਥਾ ਆਇਆ ॥

Without knowing the Lord, vain was your coming to the world.

(Sri Guru Granth Sahib Ji 712)

Listen carefully and take heed: your next opportunity to acquire human birth will not present itself as rapidly as you would anticipate. Depending upon your karams, you may have to undergo the cycle of 84 lakhs (8.4 million) of species again.

ਅਬ ਕੀ ਬਾਰ ਬਖਸਿ ਬੰਦੇ ਕਉ ਬਹੁਰਿ ਨ ਭਉਜਲਿ ਫੇਰਾ ॥੩॥੭॥

Forgive Thou thy slave this time,
that he may not have to return again to this terrible ocean.

(Sri Guru Granth Sahib Ji 1104)

Please forgive me this time O' Lord and take me out of this ocean of fear. Give me just one more chance. Now, I have understood. Have mercy on me O' Merciful Lord and destroy all my sins by giving me the company of your saints. Take away the company of the worldly people O' Lord.

With our physical eyes we cannot see the Lord. For this, we need the spiritual eyes. Guru ji says:

ਭੈ ਕੇ ਚਰਣ ਕਰ ਭਾਵ ਕੇ ਲੋਇਣ ਸੁਰਤਿ ਕਰੇਇ ॥

Make fear of God, thine feet; His love, thine hands,
and His understanding, thine eyes.

(Sri Guru Granth Sahib Ji 139)

Meaning: make feet of God's fear; hands of God's love and eyes of surat (super-thought). Why don't our spiritual eyes open O' Lord? What heinous sins have we committed in our past lives and in this life itself?

In the early hours of the morning Amrit is distributed. A blessed soul gets up at Amritvela and takes the Amrit from the Lord.

God is present in his creation with all His Power and Glory, but man only remembers Him on Gurupurab (anniversaries of Guru Ji's Perkash, Gurgaddi and Jyoti Jot). Man does not listen to Him; he talks back to Him; changes not his life for the better, does not receive Amrit, follows all sinful paths and abandons all the correct ones given by Him. Man does not live a disciplined life (rahnee), is discontented, is not truthful, and is a bankrupt in spiritual knowledge and spiritual earnings. What would befall him on the day of reckoning?

Will he be prepared for his soul to be relegated somewhere in the 84 lakh species of sentient beings (Chaurasi lakh juni) to commensurate with his karams (actions), good and bad, derived from his last and previous existences?

For a start, one only needs to spend 2 1/2 minutes in the early hours of dawn (Amritvela) to meditate on the greatness of the Lord. After constant devotion, one's meditation will grow in length of time to one's own spiritual enlightenment. It is indeed true that like begets like; apathy breeds apathy; indiscipline breeds indifference in one's life, and these undesirable traits inevitably find their way to disobedient and recalcitrant children - a regretable tragedy.

Sri Guru Teg Bahadur Sahib Ji and Mata Gujri Ji did such meditation that the All-Powerful Lord was so pleased with their devotion that He blessed them with a son, Sri Guru Gobind Singh Sahib Ji. At the early age of nine, Sri Guru Gobind Singh Sahib Ji lost his father, and, with only forty Sikhs, he defended the Anandpur Fort against lakhs (hundreds of thousands) of enemy forces. Guru Ji himself bowed down before the five pyares to ask them for their blessings. Earlier, he had called his Khalsa as 'Satguru'; the Khalsa then told him to write the Guru Granth Sahib Ji and regenerate new life into the Khalsa Panth.

One loses one's precious human birthright by being a 'gafal'. There are five thieves inside us who continue looting us day and night. They are: lust, anger, greed, worldly attachments and ego. So, be warned. Don't depend on your guards; guards normally sleep. One should never fail to ask for perkash from God to guide one away from spiritual darkness which engulfs one.

O' Lord, when are you going to bless us with Jee Daan (to grant us immortality)? Death is approaching nearer and nearer. When are you going to become mine O' Lord. I call mine those who are really not mine.

Without your divine sight, O' Lord, human beings are more or less dead.

Useless are the lives of the humans involved in false jantra and mantras. The true mantra has arrived from God's Court. Guru Nanak Dev Ji has brought it. Waheguru Ji has commanded that His Bani be given to the suffering mankind.

Bani is the order of Waheguru. It is also called Naam. Without becoming humble, one is not going to receive God's Grace. God's Grace is like water, which flows from higher elevation, down to

lower levels. God's Grace will not be found in egoistic people.

Sceptical people always ask, "Where is God?" Guru Ji replies that his Master, the All-Powerful Lord, is everywhere.

ਨਾਨਕ ਸਾਹਿਬੁ ਭਰਿਪੁਰਿ ਲੀਣਾ ਸਾਚ ਸਬਦਿ ਨਿਸਤਾਰਾ ॥੪॥੧॥੨॥

Nanak, the Lord is fully-filling all and through.
By His True Name one is emancipated.

(Sri Guru Granth Sahib Ji 1125)

There are many stages or stations in the course of one's life. Firstly, there is childhood; then boyhood; manhood; old age and finally, death.

When the mind of a person decides to visit a club, the person goes there. If he does not find happiness in the club, then his mind decides to visit the cinema hall in anticipation of finding happiness there. And so, each person finds pleasure and obtains happiness in pursuits, some of which may be

harmless and some sinful; the latter of course will bring unpleasant experience, anguish and mental frustration instead of happiness.

Let us take a look at Goindwal Sahib. There are 84 steps in Goindwal Sahib leading to Bohli Sahib (pool of water). If you have an opportunity to bathe there, do climb the steps, one at a time, performing Japji Sahib as you do so. You will experience the feeling that Guru Ji is walking up the steps with you. Just imagine how wonderful it would be to feel the presence of Guru Ji beside you.

Guru Amar Das Ji, the third Sikh Guru, used to meditate by holding on to an iron nail (kilee) at the age of 100 years. Although there are thousands of such nails all over the world; in factories, workshops and elsewhere, but, nowhere can you find such a nail that Guru Amar Das Ji used. People from all over the world come and bow down before that nail because a puran Mahapurush meditated, holding on to that nail for support. Can you imagine, spiritually, to what height that nail has attained?

ਕੋਈ ਗਾਵੈ ਰਾਗੀ ਨਾਦੀ ਬੇਦੀ ਬਹੁ ਭਾਤਿ ਕਰਿ
ਨਹੀ ਹਰਿ ਹਰਿ ਭੀਜੈ ਰਾਮ ਰਾਜੇ ॥

Some sing Lord God through music, musical instruments
and religious books in various ways,
but by these methods, Master the King is not pleased.

(Sri Guru Granth Sahib Ji 450)

Meaning: you may be under a delusion that you can sing beautiful ragas; that you are a ragi, nadi or bedi, but the Lord does not appear pleased with your knowledge of raag and naad, and your knowledge of Vedas.

After reading the above, we may ask " Why Maharaj Ji,

what are you saying? We were in Anand, that we were ragis, gianis, kathakars, but you have destroyed our ego." Guru Ji's answer to that is:

ਜਿਨਾ ਅੰਤਰਿ ਕਪਟੁ ਵਿਕਾਰੁ ਹੈ ਤਿਨਾ ਰੋਇ ਕਿਆ ਕੀਜੈ ॥

In whom are fraud and sin, what good can false wailing do unto them?

(Sri Guru Granth Sahib Ji 450)

See inside yourself, what is contained within - nothing but sins and burning desires. Waheguru is not pleased to see all these. How much of cheating, lying, greed, anger, lust and hatred, back-bittting even within and against each of your own kith and kin. By crying you will receive nothing; the Lord knows everything because He dwells within each one of you. Only the pure-hearted are capable of travelling along this path of Bhagti. How can we bluff Him, the All-Knowing Creator. You can only meet Truth when you become pure.

ਹਰਿ ਕਰਤਾ ਸਭੁ ਕਿਛੁ ਜਾਣਦਾ ਸਿਰਿ ਰੋਗ ਹਥੁ ਦੀਜੈ ॥

God, the Creator knows everything,
though man tries to hide his sins or source of disease.

(Sri Guru Granth Sahib Ji 450)

ਜਿਨਾ ਨਾਨਕ ਗੁਰਮੁਖਿ ਹਿਰਦਾ ਸੁਧੁ ਹੈ
ਹਰਿ ਭਗਤਿ ਹਰਿ ਲੀਜੈ ॥੪॥੧੧॥੧੮॥

The pious persons, whose mind is pure, O' Nanak,
obtains Lord God's love and worship.

(Sri Guru Granth Sahib Ji 450)

The Lord maintains a register of life, in which everyone's record of all the good and the bad deeds committed within one's lifetime is kept. Truly, one would be under a delusion to think that one can escape His scrutiny.

Is it not visible to you that God Himself bestows greatness on some and not on others? If he takes away His Grace, will not the kings and all the high and mighty suffer for their

misdeeds in abject poverty and misery?

TRUTH, CONTENTMENT AND NAAM

Sri Guru Granth Sahib Ji is a huge plate (Thaal) which contains three things - 1. Sat (Truth) 2. Santokh (contentment) 3. The Lord's ambrosial Naam.

Guru Ji did not say four or five things; neither did he say one or two. Guru Ji says that there are only three things.

ਥਾਲ ਵਿਚਿ ਤਿੰਨਿ ਵਸਤੂ ਪਈਓ ਸਤੁ ਸੰਤੋਖੁ ਵੀਚਾਰੋ ॥
ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਠਾਕੁਰ ਕਾ ਪਇਓ ਜਿਸ ਕਾ ਸਭਸੁ ਅਧਾਰੋ ॥
In this salver of Gurbani will be found three things:
Contemplate on Truth and Contentment.
In it is also placed the Lord's ambrosial Name,
which is the support and sustenance for all.
(Sri Guru Granth Sahib Ji 1429)

Sat (Truth) is that which is always.

ਆਦਿ ਸਚੁ ਜੁਗਾਦਿ ਸਚੁ ॥
ਹੈ ਭੀ ਸਚੁ ਨਾਨਕ ਹੋਸੀ ਭੀ ਸਚੁ ॥
He was in the beginning (even before creation).
He was in the beginning of aeons of ages and is now too.
Sayeth Guru Nanak: He shall ever be, too.
(Sri Guru Granth Sahib Ji 1)

That is not Truth which is not always. In this Brahmand (Universe), there is nothing 'Sat'. The sun and moon have been there for crores (millions) of years. Before the creation, for thirty-six jugas there was utter darkness because there was no sun, light or perkash. Then came the sun. How did it come? We will not go into that charcha (discussion).

Billions of stars and planets in the Universe which cannot be counted came into being. Then came the jugat (way) to

light a lamp. Then scientists discovered electricity, which provided light through bulbs, tube light etc. These are all not 'Sat' or Truth. The whole Sri Guru Granth Sahib Ji revolves around these three important things. If you learn to know these three things, only then are you complete. We have to always contemplate (vichar) on the above three things. When a person loses a needle in the house, he searches everywhere for it until he finds it. They who search shall definitely find it. And so it is with Sat, Santokh and Naam. By contemplating, we will come to know that there is nothing Sat or Truth in our Universe (Brahmand).

If milk is curdled, that 'tat sar' in the form of butter will materialise. 'Lassee' or the watery portion of the milk will separate from the curd. But they were both together earlier in the milk. Butter or tat was mixed in the milk. The people who search for it found it by following a certain jugat or way to separate it.

Fire is everywhere, even in the wood. In the primitive days, when there were no lamps, people used to take two pieces of wood and rub them together to create a fire. Fire is the tat (basic element) which is in the wood. Light and darkness are also together; when there is no light, then you experience darkness. Darkness is not a separate entity. Absence of light signifies darkness.

Guru Ji says: Raam or God's Name is Sat (Truth). Where do we find this 'tat sar' or Naam? Since Naam is present eveywhere, we should be able to see it and obtain its darshan. Guru Ji confirms its presence but it is obscured by a parda (curtain). Everything is present in the mind.

ਮਤਿ ਵਿਚਿ ਰਤਨ ਜਵਾਹਰ ਮਾਣਿਕ ਜੇ ਇਕ ਗੁਰ ਕੀ ਸਿਖ ਸੁਣੀ ॥

If we heed one single teaching of the Guru
we discover (the Name) precious jewels in our intellect.

(Sri Guru Granth Sahib Ji 2)

Shrouded by a parda or covering of ego (Haumai), visibility through the human eye is, spiritually inhibited. Imagine sugar being mixed with fine sand; it would not be possible for the elephant to distinguish the different particles but an ant can easily pick up the sugar crystals.

ਹਰਿ ਹੈ ਖਾਂਡੁ ਰੇਤੁ ਮਹਿ ਬਿਖਰੀ ਹਾਥੀ ਚੁਨੀ ਨ ਜਾਇ ॥
ਕਹਿ ਕਬੀਰ ਗੁਰਿ ਭਲੀ ਬੁਝਾਈ ਕੀਟੀ ਹੋਇ ਕੈ ਖਾਇ ॥੨੩੮॥

God is like sugar, scattered in the sand. An elephant cannot pick it up.
Says Kabir, the Guru has given me this sublime secret;
become thou an ant and partake of it.

(Sri Guru Granth Sahib Ji 1377)

Some people declare: we have done ten or twenty malas (rosary) of mool mantra today, or, we have spent so much time reading Gurbani. This is not the way to remove the wall of falsehood or ego in our quest for spiritual emancipation.

According to Guru Ji, everything can be achieved in a second, if you so desire.

ਏਕ ਚਿਤ ਜਿਹ ਇਕ ਛਿਨ ਧਿਆਇਓ ॥
ਕਾਲ ਫਾਸ ਕੇ ਬੀਚ ਨ ਆਇਓ ॥

With one-pointed mind, meditation on the Lord even for a second
causes a person to escape the noose of Kaal or death
(to become immortal).

(Akal Ustat - Sri Guru Gobind Singh Sahib Ji)

In a second, the lock can be opened; that which is placed on the tenth door (Dasam Duar). How long does it take us to blink our eyes? That much time is enough to realize the Almighty Lord.

Guru Ji did not say that you will meet the Lord after hours of search. In the olden days (Satjug), yogis used to sit for thousands of years and meditate on the Lord.

Sukhdev Rishi was sent by his father to Raja Janak, a brahmgiani, to prepare for his final examination. Raja Janak told him to go and stand in the backyard of his palace. Left-over food from the palace was thrown out from the kitchen onto the head of Sukhdev Rishi regularly. He accepted whatever Raja Janak dished out by way of discards to him and finally passed the test and received the darshan of the Almighty Lord.

Truly, if such a moment should come to anybody's life, then that person need not fear of drowning in the ocean of Life; for he will receive Naam Ras. Guru Ji says that those who surrender to the Lord in mind, body and wealth, ie total surrender, get this Naam Ras.

We all have been given this human birth, but not His Grace or Nadar. For His grace, we have to do Simran; go to the Sat Sangat regularly; do sewa or service without any returns; apportion deswand from our honest earnings, do good deeds and meticulously follow the teachings of Sri Guru Granth Sahib Ji.

There are lakhs (hundreds of thousands) of people who believe in living Gurus whereas Sri Guru Gobind Singh Sahib Ji's last words to his Khalsa were, that, "Sri Guru Granth Sahib Ji is your living Guru now". Sad to say, there are very few people now who have real faith in Sri Guru Granth Sahib Ji as their eternal Guru. This is the same Jyot or light that was in the ten Gurus. Shabad is the Guru.

Guru Ji further explained that, if one desires to see his

physical form, then see it in the Khalsa. Who will receive the vidi or jugat to become Khalsa? Those who follow this hymn of Guru Ji:

ਹੁਕਮਿ ਰਜਾਈ ਚਲਣਾ ਨਾਨਕ ਲਿਖਿਆ ਨਾਲਿ ॥

By obeying, O' Nanak! The pre-ordained order of the Lord.

(Sri Guru Granth Sahib Ji 1)

A Sikh is he who does not say 'no' to Guru Ji's bachan or updesh. For example, Bhai Lehna Ji never ever said 'no' to his Guru - Guru Nanak Dev Ji.

Sri Guru Gobind Singh Sahib Ji, before relinquishing his mortal body, placed a coconut and five paisas before Sri Guru Granth Sahib Ji and bowed before it. He then ordered all Sikhs to be faithful and accept Sri Guru Granth Sahib Ji as their eternal Guru. This maryada had been set earlier when Guru Nanak Dev Ji bowed down before Bhai Lehna Ji; who was then ordained the second Guru. The Jyot (light) then passed onto the succeeding Guru. Please vichar or contemplate on this. The darshan of Jyot is in Sri Guru Granth Sahib Ji, and the jugat darshan is in the Khalsa.

Who is this Khalsa?

Sri Guru Gobind Singh Sahib Ji defines Khalsa in the following words:

ਪੂਰਨ ਜੋਤ ਜਗੈ ਘਟ ਮੈ ਤਬ ਖਾਲਸ ਤਾਹਿ ਨਖ਼ਾਲਸ ਜਾਨੈ ॥

In whom the divine light shines, such a person is pure and complete.

(Dasam Granth - Sri Guru Gobind Singh Sahib Ji)

There are many people who visit the Gurdwara regularly and many others who stay near temples: why is there still no change in their lives? Gurbani says: stop all lying, cheating and other sinful activities. Many, after committing such deeds go on pilgrimage to Amritsar to purify themselves by bathing

in the Holy sarower. After bathing in the tank of nectar, they start committing the same deeds again, such as lying, cheating, defrauding, nindah, greed, lust and other immoral cravings etc.

Guru Nanak Dev Ji told Sajjan, a thug who used to cheat, rob and kill people, that it is useless to seek forgiveness from him. Rather he should go back to the people he had cheated, lied, robbed and killed. Ask for forgiveness from them and their families, and return to them the money he had taken by evil means. Only then would God's Grace be bestowed on him. Guru Ji also advised him to distribute his ill-gotten wealth to the poor and the needy.

Look at what a wonderful thing Guru Ji tells us in Gurbani. Why ask for salvation after death? Become immortal while living in this human body by following the teachings of Gurbani. This created world is God's temple. He is sitting in this very temple and is not somewhere far away in heaven.

Until the arrows of Gurbani hit the human mind, it does not change. There is always justice in God's Kingdom. Whatsoever one sows, one has to reap, either in this birth or in subsequent births.

Our love for the Lord should be like that of the fish for water, without which, the fish does not remain alive even for a few moments. What is our greatest sin O' Lord? It is: to deny that You are residing in us, and we are looking for You elsewhere but in us. It is our ignorance which does not seem to depart. We do not desire any kingdom, wealth or salvation but only Your Darshan O' Lord.

We must always 'vichar' Gurbani and not read it without comprehending what we read - like a parrot. The darshan of the Lord is possible only when our sins come to an end. So long as the body and the mind remain impure, the purest of the pure shall remain invisible to us. Our house (body) should be ready before we can call Him for a visit to our "Hirday" (spiritual heart).

What we consider this earthly life to be is not the real life. We are living a false life - a life of illusion. Real life starts when we learn the secret of listening to Guru Ji, Sri Guru Granth Sahib Ji. Ask Guru Ji for his blessings always.

Immortal life comes only with complete surrender to Guru Ji. Gurbani is the Voice of the Immortal Lord and it stays only in a pure container or vessel. Gurbani is the Eternal Truth leading us to Sat-Chit-Ananda or the Eternal Existence-Consciousness-Bliss.

We cannot see the Lord with our physical eyes; we need spiritual eyes (the 'third' eye). Some people may ask, "Why should we vichar or contemplate Gurbani?" This is the Spiritual diet for our soul; just as we partake food for our physical well-being. If the theory is wrong, then it follows that the practice will also be incorrect. It is very important that we understand the correct formula.

How can we obtain God's Grace? There is one qualifying condition to it. One cannot possibly receive God's Grace without destroying one's Ego. Rain water does not stay on high mountain slopes; it flows down to the low-lying areas. In a similar way the waters of God's Grace flow down to the humble and egoless people; it does not flow uphill to egoistic minds.

People of poor spiritual knowledge often ask this question, "Where is God?" Guru Ji replies, "The Master lives in His creation."

People who habitually use abusive language to hurt others create enemies in this world and are not given any respect in God's Court. Only the souls of the pure find shelter within the Lord's Kingdom. Ask for such blessings that God's Hukum or Order is pleasing to us. We should obey it without question. Put value on this precious human birth; do not waste it by eating, sleeping and amassing material wealth via dishonest means.

Among billions of people, only a few understand the Love of the Lord and among these, only a few earn the words of Guru Ji. Again among the crores only a few reach perfection. One is always blind towards the greatness of the Lord. The Creator's gifts cannot be measured, so, how can His greatness be measured?

Wazir Khan, a Minister of Shah Jahan, the Emperor of India, used to break his morning fast after listening to Sukhmani Sahib (Psalm of Peace), which is written by Guru Arjan Dev Ji. He was afflicted with a disease called Dropsy or Ascites. His affliction disappeared on listening to the Psalm of Peace with love and faith. He gave sincere advice to his Emperor not to create enmity with the saints and Guru Hargobind Sahib Ji.

Guru Nanak Dev Ji had earlier blessed Emperor Babar that his Empire will stay united as long as he ruled with justice. Shah Jahan, however, ruled the Empire by persecuting the Sikhs. Miah Mir, the Muslim Pir of Pirs, was a staunch follower of Guru Arjan Dev Ji. Guru Ji requested Miah Mir to lay the foundation stone of Harmandir Sahib (Golden Temple) despite the presence of such Brahmgianis like Baba Buddha Ji, Bhai Gurdas Ji and the puran Guru Arjan Dev Ji himself. The reason for this was because **Guru Ji wanted to show that this Harmandir belonged not to any one race, community or religion but to the whole of mankind. Gurbani starts with the numeral 1 (one); the ONE without a second being, rules the whole world.**

Sikh philosophy does not believe in any other - all are children of the same Father.

However, we have two distinct types of people in this world.

One type, who create and the other, who destroy; one will water the plant and watch it grow while the other will cut it down without any remorse. The good are those who create and sustain.

Waheguru asked, "Why have you come to my door?" Guru Ji replied, "Because you are the only one who really takes care of everybody." In this material world, nobody really cares for anybody; everybody here does something for his or her own benefit.

Guru Ji says that everybody in this world, without exception, is a runk (beggar); including Inder Devta, the King of heaven. The Lord is the only Donor or Giver. What can we ask of beggars, and what can they give? Gurbani says that we should not leave His door even if He should refuse to give us salvation for crores (millions) of births. We must have faith. We should not become disillusioned and say there is nothing in religion. Give us such Grace O' Lord, that we do not leave Your door for other doors.

Listen to the unique story of Sudamma, the childhood friend of Bhagwan Krishn (the incarnation of God in Duoparjug). Sudamma was very poor and his family had hardly anything to eat; they spent their days in abject poverty. One day, his wife asked him why does he not go to Sri Krishna, who was then the King of Dwarka, for some material help?

Sudamma listened to his wife's request and started towards Dwarka pondering on the way, how Bhagwan Krishn would receive him, a poor nobody. When Bhagwan Krishn saw his childhood friend, he quickly ran from his throne and fell at Sudamma's feet and embraced him. Bhagwan Krishn took the unboiled pulses brought by Sudamma and ate them with relish. Sudamma stayed with Bhagwan Krishn and, when

he took leave and reached home, he found a palace at the location of his poor hut. The palatial home was full of wealth: gold, silver and precious stones, and thirty-six types of delicacies.

Material wealth will ultimately be spent one day but darshan of the Lord will never come to an end. The whole problem in the world today is that man's thinking is not right; he does not contemplate first before doing anything. Gurbani says, "Sat, Santokh and Vicharo (to contemplate)." But we never care to contemplate and follow the teachings of Guru Ji. Some of us do not read the Gurbani; they say it is of no use. Others read it but, like parrots, they repeat what they have read without understanding the significance of the precious thoughts that have gone into the writings. The former gains nothing spiritually; the latter though reading the Gurbani like a parrot is slightly better as there is visible ray of hope for salvation. A right theory should be followed by the right practice and then only one can expect to accomplish something. This is the philosophy of the highly spiritual souls or mahapurush. Within days, your life will start to change provided you diligently follow the above formula.

Guru Ji says that, if you visit a place of pilgrimage in search of God, the only thing that you will receive when you return is an increase in your ego. If you look at learned people or the intellectuals (pandits or scholars), they are undeniably attached to material wealth (maya).

If you delve into the teachings of the Shastras and Vedas, they talk of sin and good deeds. If you do evil, you will find your way to hell, while through good deeds, you will go to heaven. However, you will continue to be in the cycle of births and deaths.

If you are merely a house-holder (grishti), you will always be in anxiety for your family and be burdened with household problems. If you become a hermit, you might land up becoming an egoistic person and think that others are all much below you, spiritually.

Describing the shortcomings inherent in the above ways of life, Guru Ji now suggests

the correct way to follow. It is only through God's Grace that the mind can come under one's control. By following Gurbani's teachings, one can cross the ocean of fear.

The question is; where is that place where one can hear God's praises twenty-four hours a day. Guru Ji replies, "In the company of saints, one shall find the place where one can hear the praises of the Lord throughout the day".

ਆਸਾ ਮਹਲਾ ੫ ॥

ਤੀਰਥਿ ਜਾਉ ਤ ਹਉ ਹਉ ਕਰਤੇ ॥

ਪੰਡਿਤ ਪੂਛਉ ਤ ਮਾਇਆ ਰਾਤੇ ॥੧॥

If I go to the places of pilgrimage, then I see men indulging in pride.
If I inquire of the Brahmins (scholars)
then I find them imbued with mammon (maya).

ਸੋ ਅਸਥਾਨੁ ਬਤਾਵਹੁ ਮੀਤਾ ॥

ਜਾ ਕੈ ਹਰਿ ਹਰਿ ਕੀਰਤਨੁ ਨੀਤਾ ॥੧॥ਰਹਾਉ॥

Show me, O' friend, that place.
Where the praises of the Lord God are ever sung.

ਸਾਸਤ੍ਰ ਬੇਦ ਪਾਪ ਪੁੰਨ ਵੀਚਾਰ ॥

ਨਰਕਿ ਸੁਰਗਿ ਫਿਰਿ ਫਿਰਿ ਅਉਤਾਰ ॥੨॥

The Shastras and Vedas dilate on sin and virtue.
They say that man, again and again, enters hell and heaven.

ਗਿਰਸਤ ਮਹਿ ਚਿੰਤ ਉਦਾਸ ਅਹੰਕਾਰ ॥

ਕਰਮ ਕਰਤ ਜੀਅ ਕਉ ਜੰਜਾਰ ॥੩॥

In the house holder's life there is anxiety and in the hermit's life, pride.
The performance of rituals is an entanglement for the soul.

ਪ੍ਰਭ ਕਿਰਪਾ ਤੇ ਮਨੁ ਵਸਿ ਆਇਆ ॥

ਨਾਨਕ ਗੁਰਮੁਖਿ ਤਰੀ ਤਿਨਿ ਮਾਇਆ ॥੪॥

He, who by God's Grace has his mind under control,
O' Nanak, he crosses the mammon's ocean through Guru's instruction.

ਸਾਧਸੰਗਿ ਹਰਿ ਕੀਰਤਨੁ ਗਾਈਐ ॥

ਇਹੁ ਅਸਥਾਨੁ ਗੁਰੂ ਤੇ ਪਾਈਐ ॥੧॥ਰਹਾਉ ਦੂਜਾ॥੭॥੫੮॥

In the society of saints sing the praises of the Lord.
This place is found, from the Guru. Pause Second.

(Sri Guru Granth Sahib Ji 385)

PEACE OF MIND

Gurmat advises us not to fill the mind with all kinds of worries. Anxiety is a form of mental tuberculosis. Most of us are surrounded by worries and anxieties, day and night. Leaving one worry aside, the mind falls into another. The mind is in anguish all the time and in such a state, that peace of mind is lost.

When peace of mind departs, then sukh (happiness) also departs. If the mind is not at peace then where is happiness? Happiness is only present when the mind is at peace. Difficulties or dukh come when the mind is in dubda (duality) and is not at peace. We do not like to do anything when our mind is not at peace. We would have no desire even for bungalows, expensive cars and for thirty-six types of delicacies when the mind is not at peace.

In concentration, or having mastered one-pointedness of the mind, there is peace. We should practise this to find out for ourselves. Locate an isolated place, sit in complete stillness, and do ardas (supplication) before the Almighty. Our mind is restless and is troubled by the numerous sanskars (karams) of our previous births.

Guru Ji has given us a very simple method to destroy these sanskars. With a sincere heart, stand before the Lord and pray from the core of one's heart for a few minutes. Even one minute is sufficient for this purpose - people nowadays say they have no time! We should vichar or deliberate as to why God has sent us to this earth.

Faith in the Lord means 'to feel' or be conscious of His

presence twenty-four hours of the day. There is spiritual darkness everywhere on this earth. Religion has taken a back seat in Kaljug. Guru Ji's philisophy: the way to avoid one's own destruction is to stop associating with bad company, imbibing in alcohol, becoming a drug addict, etc. Make use of the God-given energy to obtain spiritual realisation or to know thy Self.

When does the Lord's Grace fall on a person? When such a soul meets a mahapurush or God's saint; to place one's absolute faith in his company, to inculcate in one's mind his words and advice.

All roads lead to the Lord, just as all the rivers ultimately flow into the ocean. Why then quarrel over each other's religion? You may drink water from any place, your thirst can be quenched. Repeat 'God, God' and spiritual light can come to you. Repeat 'Raam, Raam' and you can realise God. Why, then, is there such narrow-mindedness in us? The one who says Waheguru does not want to say Raam, and the one who says Raam does not want to say God. We have divided the Supreme Lord by our petty quarrels.

We can divide wealth, property, land etc. but, to divide God is the extreme form of foolishness. We have classified the God of the Christians as different from the God of the Hindus, and the God of Sikhs as yet another entity!

If you go to Ayodyha in India, they will not accept Bhagwan Krishn as the incarnation of God; if you go to Mathura, they do not accept Raam Ji as the incarnation of God.

What is Guru Ji's philosophy? Please listen carefully -

ਜਗਤੁ ਜਲੰਦਾ ਰਖਿ ਲੈ ਆਪਣੀ ਕਿਰਪਾ ਧਾਰਿ ॥
ਜਿਤੁ ਦੁਆਰੈ ਉਬਰੈ ਤਿਤੈ ਲੈਹੁ ਉਬਾਰਿ ॥
Save by Thy Grace, the world in flames;
Save it by whatever portal it can be saved.
(Sri Guru Granth Sahib Ji 853)

We should not quarrel over what medicines to take as long as it can cure illness or disease. Guru Ji says that true happiness can come only by contemplation and putting Gurbani into practice. There should be a merging of the disciple (Surat) and the Guru (Shabad).

We must consolidate in one centre instead of going from place to place in search of God. The creating of many centres will untimately lead us to difficulties.

It is extremely difficult indeed to encounter a true saint of the Lord. Should we be fortunate enough to come across such a soul, due perhaps to our extremely good previous karmas, what would we offer as paytaa (offering) and what would be most acceptable?

To achieve this, one should

1. Dedicate oneself to his service.
2. Place before him one's load of worries in one's mind.
3. Follow his bachan(words) to the letter, and walk in his Will.

What are the questions which we should ask such a soul? Unfortunately, we normally ask about our daily petty problems; nothing that will afford us a higher spiritual life.

Let us see how our Guru Ji can guide us in this matter.

1. How to sever ourselves from worldly entanglements.
2. How to meet the Supreme Being.
3. How can we secure the precious Naam.

First of all, our thinking should be clear, then our actions should be clear and, finally, our goal in life should be clear. Then, and only then can we be guided onto the road to perfection. The theory and practice should both be right in order to reach our supreme aim of life.

The mala (rosary) is in his hands, but, the person holding the mala is in his own world; he reads the Japji Sahib, however, his mind may have strayed far away. When he has completed reading the Japji Sahib, his mind may not have completed its aimless wandering. He will be under the illusion that he had done so many malas of mool mantra or Waheguru mantra each day. Truly, if you can just do one mala properly, your whole problem can be solved.

We should always endeavour to control our mind from straying elsewhere when we are sitting in Sat Sangat. We should always ask the Lord for the company of highly spiritual souls.

What are the things to be avoided like plague in our quest?

1. Other's wealth.
2. Other's woman or man (anyone who is not your spouse).
3. Slander or talking bad about others, listening to gossip.

We should request the Lord to cleanse from our mind the greed for wealth, diamonds and other precious gems; instead grant us a healthy and simple life and to sustain it with the simplest type of food.

What is the best method to meet the true saint of the Lord or Harijan? Sincere prayer emanating from the core of our heart for such company. The Supreme Lord is ever always listening and He then rewards the deserving of us. It is the Eternal Law of the Lord that, whatsoever we desire we will

ultimately receive.

If we ask the wrong things from the Lord, He will give them to us according to our desires. Ultimately, they will bring unhappiness and we live to regret. Without the gift of Naam, all other things bring distress and dukhs. When Naam appears, everything pleasant follows it. When the General comes, the rest of the staff automatically follow him.

We should not squander our hard-earned money in clubs, cinemas, and in drinking and gambling. What does man gain from those pursuits other than to uplift his ego. Would you rather not use your money to help the poor and needy?

In ignorance one tries to find happiness in various avenues of pleasure in this world but, ultimately, one realises one's folly. What one actually needs is the company of good people. One should also eat less and sleep less. Life starts from this: get up in the early hours of the morning; take a bath and then repeat 'Dhan Sri Guru Granth Sahib Ji' five times. Then go into meditation for two and one half minutes for a start, gradually increasing the time until one is capable of attaining the state of samadhi or self-realisation for an infinite period.

NINDAH (SLANDER AND GOSSIP)

Gurbani says that all other sins can be forgiven by God but not nindah. Yet, a nindek (slanderer and gossiper) can be forgiven if the sadhu or saint so desires.

ਸੰਤ ਕੀ ਨਿੰਦਾ ਦੋਖ ਮਹਿ ਦੋਖੁ ॥
ਨਾਨਕ ਸੰਤ ਭਾਵੈ ਤਾ ਉਸ ਕਾ ਭੀ ਹੋਇ ਮੋਖੁ ॥
The slandering of the Saint is the sin of all sins.
Nanak, if it pleases the Saint then, even the slanderer is emancipated.
(Sri Guru Granth Sahib Ji 280)

Even during Guru Nanak Dev Ji's time, there were sinners. A sinner living close by never ceased talking bad about Guru Ji.

A Nindek is like a thorn amidst the roses. It's object is to prick. Just so, a Nindek pricks. This 'thorn', when brought before Guru Ji, will still be able to prick. Despite constant washing and sterilising, it will still prick. A Nindek may do numerous 'paaths' and 'puja'; regrettably they will all be wasted.

Guru Nanak Dev Ji says that many people called him a pootna (spirit); some even went to the extent of alleging that he controlled some spirits. When Guru Ji went to Sach Khand (God's Court) for three days after going into the river Beni, every one started gossiping bad about him, except his sister Nanaki. Some said that whilst working for the local authorities, Guru Nanak had been giving the public more grain and charging less. As a result, God was going to call on him for the accounts. Hence, he drowned himself in the river out of fear of God. The whole of Sultanpur was talking

bad about Guru Nanak Dev Ji. Some even went to Daulat Khan and said bad things about Guru Ji .

Guru Ji says in Japji Sahib that there are countless of people on earth who commit nindah.

ਅਸੰਖ ਨਿੰਦਕ ਸਿਰਿ ਕਰਹਿ ਭਾਰੁ ॥

Numberless are the slanderers who carry on their head loads (of sin).

(Sri Guru Granth Sahib Ji 4)

They carry heavy loads of sin by slandering others. In comparison to the sin of slander, the transgression of stealing, killing of sentient beings, cheating, and lying are not so great. Says Kabir Ji, a Nindek is dear to him. Kabir Ji calls such a person his father and mother, since the Nindek washes his clothes (sins). Kabir Ji says that a person who washes your sins, should be dear to you because that person is helping you.

ਨਿੰਦਉ ਨਿੰਦਉ ਮੋ ਕਉ ਲੋਗੁ ਨਿੰਦਉ ॥

ਨਿੰਦਾ ਜਨ ਕਉ ਖਰੀ ਪਿਆਰੀ ॥ ਨਿੰਦਾ ਬਾਪੁ ਨਿੰਦਾ ਮਹਤਾਰੀ ॥੧॥ਰਹਾਉ॥

Slander, slander me ye people, slander.
Slander is very sweet to God's servant.
Slander is my father and slander is my mother.

ਨਿੰਦਾ ਹੋਇ ਤ ਬੈਕੁੰਠਿ ਜਾਈਐ ॥ ਨਾਮੁ ਪਦਾਰਥੁ ਮਨਹਿ ਬਸਾਈਐ ॥

If I am slandered, I go to God's Home
and the Name's wealth abides in my mind.

ਰਿਦੈ ਸੁਧ ਜਉ ਨਿੰਦਾ ਹੋਇ ॥ ਹਮਰੇ ਕਪਰੇ ਨਿੰਦਕੁ ਧੋਇ ॥੧॥

If I am slandered when my mind is pure,
the slanderer washes my clothes.

ਨਿੰਦਾ ਕਰੈ ਸੁ ਹਮਰਾ ਮੀਤੁ ॥ ਨਿੰਦਕ ਮਾਹਿ ਹਮਾਰਾ ਚੀਤੁ ॥

He who slanders me is my friend.
With the slanderer my mind is pleased.

ਨਿੰਦਕੁ ਸੋ ਜੋ ਨਿੰਦਾ ਹੋਰੈ ॥ ਹਮਰਾ ਜੀਵਨੁ ਨਿੰਦਕੁ ਲੋਰੈ ॥੨॥

He is the slanderer, who prevents my being slandered.
The slanderer wishes me long life.

ਨਿੰਦਾ ਹਮਰੀ ਪ੍ਰੇਮ ਪਿਆਰੁ ॥ ਨਿੰਦਾ ਹਮਰਾ ਕਰੈ ਉਧਾਰੁ ॥

I bear love and affection to him who slanders me.
Slander affects my salvation.

ਜਨ ਕਬੀਰ ਕਉ ਨਿੰਦਾ ਸਾਰੁ॥ਨਿੰਦਕੁ ਡੂਬਾ ਹਮ ਉਤਰੇ ਪਾਰਿ॥੩॥੨੦॥੭੧॥

To the slave Kabir, slander is the best thing.
The slanderer is drowned and I am ferried across.

(Sri Guru Granth Sahib Ji 339)

MEAT CONTROVERSY

In Malaysia, someone questioned me on a controversial topic, that is, should meat be used for human consumption; and what does Guru Ji say regarding this topic? I replied that Guru Ji has repeatedly told us never to get ourselves involved in this controversial subject as to whether it should be eaten or not. Guru Ji has admonished us against quarrelling over this issue or to make a big issue out of it. In his own words:

ਮਾਸੁ ਮਾਸੁ ਕਰਿ ਮੂਰਖੁ ਝਗੜੇ ਗਿਆਨੁ ਧਿਆਨੁ ਨਹੀ ਜਾਣੈ ॥
ਕਉਣੁ ਮਾਸੁ ਕਉਣੁ ਸਾਗੁ ਕਹਾਵੈ ਕਿਸੁ ਮਹਿ ਪਾਪ ਸਮਾਣੇ ॥

The fools quarrel over flesh, flesh
and know not God's gnosis and meditation.
They know not what is called flesh,
nor what the green is or, in what does sin consist.

(Sri Guru Granth Sahib Ji 1289)

Only fools quarrel over this issue. Guru Ji questioned why do we place so much importance on this topic of meat eating; should we not set our quest on why the Sat (Truth) could not be found by us? Why do we not strive to learn its secret? Or, where is the key that opens the lock which is placed on the Dasam Duar (tenth door)? Would it not be more spiritual to learn where it could be found?

Guru Ji did not specifically dwell on the subject of meat. In fact, He has told us so many things equivalent to, and just as pertinent as, the issue of eating meat: attachment to gold, silver, women, pleasures of fragrance, horses (expensive cars), cushions, beautiful bungalows, sweet things and meat.

ਰਸੁ ਸੁਇਨਾ ਰਸੁ ਰੁਪਾ ਕਾਮਣਿ ਰਸੁ ਪਰਮਲ ਕੀ ਵਾਸੁ ॥

The pleasure of gold, pleasure of silver and damsels,
the pleasure of fragrance of sandal,

ਰਸੁ ਘੋੜੇ ਰਸੁ ਸੇਜਾ ਮੰਦਰ ਰਸੁ ਮੀਠਾ ਰਸੁ ਮਾਸੁ ॥

pleasure of horses, common cushions and palaces,
pleasure of sweets and the pleasure of meats.

ਏਤੇ ਰਸ ਸਰੀਰ ਕੇ ਕੈ ਘਟਿ ਨਾਮ ਨਿਵਾਸੁ ॥੨॥

So many are the relishes of the human body.
How then can God's Name secure an abode within the heart?

(Sri Guru Granth Sahib Ji 15)

Guru Ji says: there is not one but so many attachments of pleasure in the human body, so where is the sanctum for Naam within the human heart? **With countless sensual pleasures present, Naam will definitely not come and stay in us.**

Saint Kabir Ji says the same thing in the following hymn:-

ਰਾਰਾ ਰਸੁ ਨਿਰਸ ਕਰਿ ਜਾਨਿਆ ॥

ਹੋਇ ਨਿਰਸ ਸੁ ਰਸੁ ਪਹਿਚਾਨਿਆ ॥

Rara (the letter R) The worldly pleasures I have deemed as unpalatable,
becoming the spurner of relishes, I have realised that spiritual bliss;

ਇਹ ਰਸ ਛਾਡੇ ਉਹ ਰਸੁ ਆਵਾ ॥

ਉਹ ਰਸੁ ਪੀਆ ਇਹ ਰਸੁ ਨਹੀ ਭਾਵਾ ॥੩੫॥

by abandoning these temporal savours, that spiritual bliss is attained;
by quaffing that Nectar, this worldly relish remains not pleasing.

(Sri Guru Granth Sahib Ji 342)

What should we do to abandon all these pleasures? There is only one condition placed by Kabir Ji. Only by forsaking all these worldly pleasures can we realise 'Naam Ras'. Kabir Ji has not offered any vidi (way) or jugati (method) by which we can abandon all worldly pleasures. It is very difficult indeed, or near impossible, to give up these pleasures.

We cannot possibly retain the two pleasures of 'Naam Ras' and the earthly pleasures. If we desire to drink the pleasure of 'Naam Ras', then, we must forsake the pleasures of the world which will then have no meaning to us.

Saint Farid Ji used to take sugar regularly. His mother never failed to provide him with as much of it as he liked. After some time, he gave it up. Out of curiosity, his mother asked him why he had decided to give up taking sugar. His reply was that he was attracted to another type of sugar which is acharj

and it's sweetness could not be described in words.

ਫਰੀਦਾ ਸਕਰ ਖੰਡੁ ਨਿਵਾਤ ਗੁੜੁ ਮਾਖਿਉ ਮਾਂਝਾ ਦੁਧੁ ॥
ਸਭੇ ਵਸਤੂ ਮਿਠੀਆਂ ਰਬ ਨ ਪੁਜਨਿ ਤੁਧ ॥

Farid, unrefined sugar, sugar, leaf sugar, molasses, honey and buffalo's milk; All these things are sweet, but O' Lord, they equal Thee not.

(Sri Guru Granth Sahib Ji 1379)

All those things described above are sweet but incomparable to the sweetness of 'Naam Ras'. For this, we have to give up our will. Bhai Lehna Ji realised this point, and thus became the second Nanak Ji.

There are always present in us the significance of the two words:- mine and Tu (yours). If Bhai Lehna Ji had decided not to eat the dead as instructed by Guru Nanak Dev Ji , he would not have become the next Guru Ji and would not have occupied the spiritual throne of Guru Nanak Dev Ji . We often ask such questions such as: "Why should I wear a kirpan?" This word 'why' provides the main barrier. It is, indeed, a prodigious obstacle to overcome. This barrier invariably looms before us in our everyday life.

Baba Farid Ji was also confronted by this barrier.

ਫਰੀਦਾ ਗਲੀਏ ਚਿਕੜੁ ਦੂਰਿ ਘਰੁ ਨਾਲਿ ਪਿਆਰੇ ਨੇਹੁ ॥
Farid, the lanes are mud-ridden
and the house of my Beloved, whom I love, is far away.
ਚਲਾ ਤ ਭਿਜੈ ਕੰਬਲੀ ਰਹਾਂ ਤ ਤੁਟੈ ਨੇਹੁ ॥੨੪॥
If I go, then my blanket shall be drenched
and, if I remain at home, then my love shall sever.
ਭਿਜਉ ਸਿਜਉ ਕੰਬਲੀ ਅਲਹ ਵਰਸਉ ਮੇਹੁ ॥
However, let my blanket be wet
and drenched with the downpour of the Lord's rain.
ਜਾਇ ਮਿਲਾ ਤਿਨਾ ਸਜਣਾ ਤੁਟਉ ਨਾਹੀ ਨੇਹੁ ॥੨੫॥
I will go and meet that friend, the Lord,
so that my love may be severed not.
(Sri Guru Granth Sahib Ji 1379)

This is a barrier. Farid Ji had to prove his love for his Guru. The time had come for his final test; it was raining very heavily. He had to obtain fire and and heat the water for his Guru Ji's bath early in the morning. The hearth was cold as the fire had long died out. He had to go out and get a stick of fire from one of his neighbours.

Due to heavy rain, the street was filled with muddy water. If he ventured out, his clothing would surely be drenched. He overcame this barrier; his Guru Ji's Grace came to his assistance. One who surrenders his will becomes acceptable to God and he becomes His jan or sewak (servant).

We always come to Guru Ji with a load of demands and not one among us will surrender to His Will. We do ardas for worldly things; we keep our desires before our Guru Ji and demand that they be fulfilled. **The whole gist of Gurmat is to give up our will and be happy, and to learn to live in His Will; in whatsoever may be the situation in which He decides to keep us.**

ਰਾਖਹੁ ਰਾਖਨਹਾਰ ਦਇਆਲਾ ਨਾਨਕ ਘਰ ਕੇ ਗੋਲੇ ॥

O' merciful Master and Saviour, save,
Thou Nanak, the slave of Thy House.

(Sri Guru Granth Sahib Ji 674)

The fifth Guru, Guru Arjan Dev Ji says in the above verse; to make him a slave of Waheguru's House.

We do not appreciate some things in our life, nor do we wish them to happen, however Guru Ji says:

ਜੋ ਤਿਸੁ ਭਾਵੈ ਨਾਨਕਾ ਸਾਈ ਗਲ ਚੰਗੀ

] Whatever pleases Him, O' Nanak, that alone is the good thing.

(Sri Guru Granth Sahib Ji 726)

Guru Nanak Dev Ji stopped at 'tera' or 'yours' and could not proceed further. **You and I cannot go together. A Sikh is he who has given up me and mine The definition of a Sikh is: "I am absent and You, O' God, are present".**

HARI JAN (SERVANT OF THE LORD)

What are the signs of a Hari Jan (servant of God)? The greatness of a Hari Jan is recorded in Gurbani (Sukhmani Sahib).

ਬ੍ਰਹਮ ਮਹਿ ਜਨੁ ਜਨ ਮਹਿ ਪਾਰਬ੍ਰਹਮੁ ॥
ਏਕਹਿ ਆਪਿ ਨਹੀ ਕਛੁ ਭਰਮੁ ॥

A holy man is absorbed in God and God is absorbed in the holy man.
The holy man and God are one and there is no doubt regarding this.

(Sri Guru Granth Sahib Ji 287)

As Saint Ravidas Ji says :

ਤੋਹੀ ਮੋਹੀ ਮੋਹੀ ਤੋਹੀ ਅੰਤਰੁ ਕੈਸਾ ॥
ਕਨਕ ਕਟਿਕ ਜਲ ਤਰੰਗ ਜੈਸਾ ॥

Thou art me, I am thou; what is the difference?
The sameness of gold and its bracelet,
and that of water and it's ripples.

(Sri Guru Granth Sahib Ji 93)

In Sri Guru Gobind Singh Sahib Ji's words:

ਇਹ ਬਿਧਿ ਕਰਤ ਤਪੱਸਿਆ ਭਯੋ ॥ ਦ੍ਵੈ ਤੇ ਏਕ ਰੂਪ ਹੋਇ ਗਯੋ ॥

I did such tapasya that I and my Lord ultimately became one.

(Sri Guru Gobind Singh Sahib Ji)

In order to make the presence of Waheguru felt in the world, the servant's presence is very important. Servant and Master are relative terms; Jan, Das, Sant, Sewak, Sikh, Sadh, Khalsa, Brahmgiani are all names of the servant of God with only slight differences. From one 'dristi' or outlook, they are the same: Sadh is there if one does somebody's Sadhana; Sikh is there if there is the presence of a Guru.

Jan or sewak is there to present his Master. If Sant Pralad

Ji wasn't there, who would have announced the presence of the Lord? If the five pyares were not in attendance, who would have been there to announce the greatness of Sri Guru Gobind Singh Sahib Ji to the world? Thus Sri Guru Gobind Singh Sahib Ji himself says:

ਇਨ ਹੀ ਕੀ ਕ੍ਰਿਪਾ ਕੇ ਸਜੇ ਹਮ ਹੈ ਨਹੀ ਮੋ ਸੇ ਗਰੀਬ ਕਰੋਰ ਪਰੇ ॥

By their grace I have been exalted, otherwise, impoverished people like me are present by tens of millions in the world.

(Sri Guru Gobind Singh Sahib Ji)

Once Sant Kabir Ji went into contemplation as to how a Hari Jan should appear to be. Firstly, he thought, a Hari Jan

had to become a pebble lying on the road-side. But he soon discovered a big defect in the pebble; the pebble would accidently be hit by the foot of a traveller and thereby cause pain and anguish to the traveller.

ਕਬੀਰ ਰੋੜਾ ਹੋਇ ਰਹੁ ਬਾਟ ਕਾ ਤਜਿ ਮਨ ਕਾ ਅਭਿਮਾਨੁ ॥
ਐਸਾ ਕੋਈ ਦਾਸੁ ਹੋਇ ਤਾਹਿ ਮਿਲੈ ਭਗਵਾਨੁ ॥੧੪੬॥

Kabir, be thou the brick-piece or stone of the way
and lay aside thy mental ego.
If thou be such a slave, then thou meeteth the illustrious Lord.

ਕਬੀਰ ਰੋੜਾ ਹੂਆ ਤ ਕਿਆ ਭਇਆ ਪੰਥੀ ਕਉ ਦੁਖੁ ਦੇਇ ॥
ਐਸਾ ਤੇਰਾ ਦਾਸੁ ਹੈ ਜਿਉ ਧਰਨੀ ਮਹਿ ਖੇਹ ॥੧੪੭॥

Kabir, what would it avail thee to be a stone?
It causes trouble to a way-farer.
O' Lord such ought to be Thy servant, as is the dust of the earth.

ਕਬੀਰ ਖੇਹ ਹੂਈ ਤਉ ਕਿਆ ਭਇਆ ਜਉ ਉਡਿ ਲਾਗੈ ਅੰਗ ॥
ਹਰਿ ਜਨੁ ਐਸਾ ਚਾਹੀਐ ਜਿਉ ਪਾਨੀ ਸਰਬੰਗ ॥੧੪੮॥

Kabir, what then, if man does become dust,
which flies and lodges itself on the body and limbs.
Kabir Ji found a big defect in becoming dust also which is not present in God's servant. Hence, becoming dust was not acceptable to Him.
God's slave should be such, as is the water, which cleanses all limbs.

ਕਬੀਰ ਪਾਨੀ ਹੂਆ ਤ ਕਿਆ ਭਇਆ ਸੀਰਾ ਤਾਤਾ ਹੋਇ ॥
ਹਰਿ ਜਨੁ ਐਸਾ ਚਾਹੀਐ ਜੈਸਾ ਹਰਿ ਹੀ ਹੋਇ ॥੧੪੯॥

Kabir Ji, discovered a big defect in the water
which is not present in the servant of God.
And, what was this defect? Water becomes cold and then hot and thereby causes difficulty to the user.
Kabir, what then if one becomes like water? It becomes cold and then hot. God's servant ought to be such, as God Himself is.

(Sri Guru Granth Sahib Ji 1372)

God's servant neither fears for his life, nor is he in want. He is also not in anxiety as to who will look after him. Even at critical moments, his faith in God does not waver. One can become a servant of the Lord only when one's faith is 100% (complete) in the Lord.

ਜਾ ਕੈ ਰਿਦੈ ਬਿਸ੍ਵਾਸੁ ਪ੍ਰਭ ਆਇਆ ॥
ਤਤੁ ਗਿਆਨੁ ਤਿਸੁ ਮਨਿ ਪ੍ਰਗਟਾਇਆ ॥

He,in whose heart enters the belief of the existence of God.
The true Divine Knowledge is revealed in his mind.

(Sri Guru Granth Sahib Ji 285)

Without complete faith, 'tat gyan' does not come to one. **Faith should be such that even during critical moments of extreme difficulty, one's faith should not waver.**

Said Saint Nam Dev:

ਗੰਗ ਜਮੁਨ ਜਉ ਉਲਟੀ ਬਹੈ ॥ ਤਉ ਨਾਮਾ ਹਰਿ ਕਰਤਾ ਰਹੈ ॥੧੩॥

If the Ganges and the Jamna flow backwards,
even then I, Nama, shall continue uttering God's Name.

(Sri Guru Granth Sahib Ji 1166)

Just what Saint Prahlad says in Gurbani:

ਇਕੁ ਰਾਮੁ ਨ ਛੋਡਉ ਗੁਰਹਿ ਗਾਰਿ ॥
ਮੋ ਕਉ ਘਾਲਿ ਜਾਰਿ ਭਾਵੈ ਮਾਰਿ ਡਾਰਿ ॥

I shall worship the One Lord,
even though thou throweth me into the fire or killeth me.

(Sri Guru Granth Sahib Ji 1194)

Saint Prahlad told his father (who was the king) that even if he is cast into the bellows of fire or drowned in water, he (Saint Prahlad) would not leave the sanctuary of Raam.

What is the defect in us? It is our faith, which is incomplete or unripe. For this reason we maintain an incomplete existence throughout our life.

ਰਤੇ ਸੇਈ ਜਿ ਮੁਖੁ ਨ ਮੋੜੰਨਿ੍ ਜਿਨ੍ੀ ਸਿਞਾਤਾ ਸਾਈ ॥
ਝੜਿ ਝੜਿ ਪਵਦੇ ਕਚੇ ਬਿਰਹੀ ਜਿਨ੍ਾ ਕਾਰਿ ਨ ਆਈ ॥੧॥

Imbued with the Lord's love they alone are those who realise their Lord
and turn not their face away from Him.
The false lovers who know not the task
of the Lord's love fall off mid-way.

(Sri Guru Granth Sahib Ji 1425)

A nastik (who does not believe in God) is better than a kacha (incomplete person) because a nastik has taken a stand. He has stopped somewhere. An incomplete person is different at different moments of life.

For this reason Sri Guru Gobind Rai Ji (who later became Sri Guru Gobind Singh Sahib Ji), on the day of Vaisaiki, staged a wonderful drama or Bichittar Natak in order to find out who is complete and who is incomplete. He stood up with a shining naked sword in his right hand and asked for a head from his beloved Sikhs.

This was a form of examination conducted by Guru Ji to ascertain who his true Sikhs were. The examination paper

put before Bhai Lehna was: to eat the dead. He passed and became the second Nanak.

The examination paper set before Bhai Jetha Ji and Bhai Rama Ji was to construct a platform or dais. The examiner was Guru Amar Das Ji . Guru Ji told them to break the platform again and again as it was not good enough. Bhai Rama Ji became angry and refused to remake the platform. Bhai Jetha Ji passed the test and became Dhan Dhan Sri Guru Ram Das Ji, the fourth Nanak.

Such an examination is conducted to discover who are complete and who are not. What, therefore, is the difference between a Hari Jan and the majority of us? Within the servant is complete faith that God is his saviour. So what fear should he have from anything in this world?

Sri Guru Gobind Singh Sahib Ji in his letter of victory to the Emperor Aurangzeb wrote that a person who seeks refuge in the sanctuary of a tiger (the Lord) is devoid of any fear from the other animals (the lower powers). A Hari Jan is perpetually in Anand (bliss); he knows that the Lord is always his protector.

Sikhs brought news that Suli Khan, the Moghul general, was advancing in command of a large imperial army to capture Sri Guru Arjan Dev Ji and to destroy and desecrate the Harimandir Sahib and the city of Amritsar. The Sikhs informed Guru Ji that the Moghul general was nearing Amritsar.

Does Waheguru protect His beloved people? Guru Ji was keen to prove to his Sikhs that Waheguru will unfailingly protect His people by promptly coming to their aid. Let us see what Guru Arjan Dev Ji decides.

ਪ੍ਰਥਮੇ ਮਤਾ ਜਿ ਪਤ੍ਰੀ ਚਲਾਵਉ ॥
ਦੁਤੀਏ ਮਤਾ ਦੁਇ ਮਾਨੁਖ ਪਹੁਚਾਵਉ ॥
At first I was counselled to send a letter.
Secondly, I was advised to despatch two men to mediate.
ਤ੍ਰਿਤੀਏ ਮਤਾ ਕਿਛੁ ਕਰਉ ਉਪਾਇਆ ॥
ਮੈ ਸਭੁ ਕਿਛੁ ਛੋਡਿ ਪ੍ਰਭ ਤੁਹੀ ਧਿਆਇਆ ॥੧॥
The third suggestion was that
some effort be made to protect themselves.
Leaving everything aside, I have meditated on Thee alone, O' Lord.
(Sri Guru Granth Sahib Ji 371)

Guru Arjan Dev Ji says that the first decision was to write a letter to the general, Suli Khan, telling him that since the Sikhs had no enmity with him, why was he mobilising such a large army to harm and humiliate them? Guru Ji said that it was not good to massacre peaceful and harmless people. Guru Ji immediately felt that Suli Khan would conclude this approach as a sign of weakness and, in his ego, would not even bother to read the letter.

The second suggestion was to send two highly spiritual souls: Bhai Buddha Ji and Bhai Gurdas Ji to mediate. This thought too was abandoned by Guru Ji as, it was felt that Suli Khan would not only refuse them an audience, he would not hesitate to humiliate those highly spiritual souls.

The third decision was to defend the city at all cost against Suli Khan's army. This decision was also abandoned as Guru Ji wanted to show that Waheguru never failed to come to one's rescue if one had faith and left everything to Him.

The final decision was adopted: to pray to the Merciful Lord for help. Guru Ji decided to take the support of the Lord at this critical moment of extreme desperation. He exhorted his loyal Sikhs not to waver in their faith, while he, himself,

prayed to the Lord to save the honour of the Sikhs and glory of Harmandir Sahib.

While the ardas was proceeding, news was brought to Guru Ji and the defenders that Suli Khan together with his horse had fallen into a brick kiln and had been burnt to ashes. Guru Arjan Dev Ji offered thanks to Waheguru for His timely intervention in coming to their aid.

ਸੁਲਹੀ ਤੇ ਨਾਰਾਇਣ ਰਾਖੁ ॥
ਸੁਲਹੀ ਕਾ ਹਾਥੁ ਕਹੀ ਨ ਪਹੁਚੈ ਸੁਲਹੀ ਹੋਇ ਮੂਆ ਨਾਪਾਕੁ ॥੧॥ ਰਹਾਉ ॥
The Lord has saved me from Suli Khan.
Suli Khan succeeded not in his design,
and he died an ignominious death.
ਕਾਢਿ ਕੁਠਾਰੁ ਖਸਮਿ ਸਿਰੁ ਕਾਟਿਆ ਖਿਨ ਮਹਿ ਹੋਇ ਗਇਆ ਹੈ ਖਾਕੁ ॥
Lifting up an axe, the Master chopped off his head,
and in an instant he was reduced to dust.
(Sri Guru Granth Sahib Ji 825)

ਕਿਆ ਪੜੀਐ ਕਿਆ ਗੁਨੀਐ ॥ ਕਿਆ ਬੇਦ ਪੁਰਾਨਾਂ ਸੁਨੀਐ ॥
ਪੜੇ ਸੁਨੇ ਕਿਆ ਹੋਈ ॥ ਜਉ ਸਹਜ ਨ ਮਿਲਿਓ ਸੋਈ ॥
What avails thee to read, what to reflect
and what to hear the Vedas and the Puranas.
What avails reading and listening,
if divine knowledge is not gained therefrom.
(Sri Guru Granth Sahib Ji 655)

Kabir Ji reflects on what is the value of reading and reflecting if divine knowledge or 'sahaj' state is not achieved. Kabir Ji further reflects that, **by just reading and pondering over holy books, one cannot possibly reach a 'sahaj' state unless one puts into practice that which one has read and heard.**

Our destination is truly a 'sahaj' state or oneness with the Lord. **In life, there are two things which one would be wise, to remember: one is the theory and the other is the practice.**

For example: an engineer may know everything theoretically about engineering but, as long as he is incapable of carrying out construction work practically, so long would he be unsuccessful in his work. Therefore, the principles of theory must be followed by the principles of practice.

ਹਰਿ ਕਾ ਨਾਮੁ ਨ ਜਪਸਿ ਗਵਾਰਾ ॥ ਕਿਆ ਸੋਚਹਿ ਬਾਰੰ ਬਾਰਾ ॥੧॥ਰਹਾਉ॥

The ignorant man utters not the Lord's Name.
Then, what is it that he deliberates upon over and over again?

(Sri Guru Granth Sahib Ji 655)

Gurbani says that a gwar (ignorant) person leaves what is Reality and goes after what is termed as illusion. Guru Ji also says that a person who listens to a gwar is a murakh (foolish).

The sum of all qualities (foolishness) present in three murakhs is equal to that of a maha murakh (super fool). Three maha murakhs make one mugad. Three mugads make one gwar. Gwar means to practice extreme form of foolishness.

ਕਬੀਰ ਮੈ ਜਾਨਿਓ ਪੜਿਬੋ ਭਲੋ ਪੜਿਬੇ ਸਿਉ ਭਲ ਜੋਗੁ ॥

Kabir: first I thought learning to be good,
then I thought Jog to be better.

(Sri Guru Granth Sahib Ji 1366)

Kabir Ji felt that Jog Abhiyas was much preferable to reading and becoming an intellectual. Maharishi Patanjali also advocated Jog Abhiyas a few thousand years ago to just reading and becoming an intelligent person or Giani.

Darkness cannot be removed by cannons or fire-works. Darkness itself has no basis. Absence of light signifies darkness. Bring a light or perkash and darkness of crores of years goes away in a split second.

Now, the question is, why should there be light? There should

be light because its presence is perfect or complete (puran).

There is something present in a human being which emanates away from his mind, senses, budhi (intelligence). With the perkash of the Shabad or Word of God, this thing can be found. It is the presence of Waheguru in a human being.

ਅਜਾਮਲੁ ਪਾਪੀ ਜਗੁ ਜਾਨੇ ਨਿਮਖ ਮਾਹਿ ਨਿਸਤਾਰਾ ॥

Ajamal, a known sinner in the world, in an instant was redeemed.

(Sri Guru Granth Sahib Ji 632)

Just as the darkness outside tends to lead one into difficulties, so does one need mental light inside oneself. There should be perkash or light in every one's life. When such perkash illuminates, our coming to earth is fruitful or 'safal', and we become one with the Lord.

In the words of Sant Kabir Ji;

ਅਬ ਤਉ ਜਾਇ ਚਢੇ ਸਿੰਘਾਸਨਿ ਮਿਲੇ ਹੈ ਸਾਰਿੰਗਪਾਨੀ ॥
ਰਾਮ ਕਬੀਰਾ ਏਕ ਭਏ ਹੈ ਕੋਇ ਨ ਸਕੈ ਪਛਾਨੀ ॥

Now, I have mounted onto the Master's throne
and have met with the World-Sustainer.
The pervading God and Kabir have become one
and no one can distinguish between them.

(Sri Guru Granth Sahib Ji 969)

On approaching a chandan tree, one is immersed in the fragrance of the chandan. The unique quality of a paras (touchstone) is that on touching any material, it turns that material into gold. Thus, a droplet becomes the ocean, the ray of light becomes the sun and man finally becomes Waheguru Himself.

JYOT AND JUGAT

From Guru Nanak Dev Ji to Sri Guru Gobind Singh Sahib Ji the same Jyot passed from the body of one Guru into the next Guru, the change taking place only in the body. Finally, the Jyot was transmitted from Sri Guru Gobind Singh Sahib Ji to Sri Guru Granth Sahib Ji - the Eternal Guru of the Sikhs. The mugad (foolish) people refuse to acknowledge this. However, the spiritually learned people or sadhus know this transmission of the Jyot to be a fact.

Some people may question as to how the Jyot can be transmitted from the first Guru to the second, and the second Guru becoming Guru Nanak again. Gurbani provides the answer to this: 'Jan deepak teh deep jagayoh' Just like a lamp which can be lighted from another lit lamp. Then, when one brings the lighted lamps together they look the same - no difference whatsoever. In the similar way, the Jyot and the 'jugat' were transmitted from Guru Nanak Dev Ji's time unto the present time ad continuum. In the era of Guru Arjan Dev Ji, the Jyot took the form of Gurbani.

The Shastras say there are four types of Bani - para, pash yanti, madhama, Vakhri. Gurbani however does not come under any of the above headings. **Gurbani is direct from the Immortal Being Himself.**

This Gurbani is of the Supreme Person and through it, man abides in his own home. Gurbani is all Truth. It is omnipresent in the sun, the moon, the stars and in the billions of planets in the Universe.

ਬਾਣੀ ਪ੍ਰਭ ਕੀ ਸਭੁ ਕੋ ਬੋਲੈ ॥

Lord's Gurbani; every one repeat.

(Sri Guru Granth Sahib Ji 294)

Guru Ji received this Gurbani from the Almighty Lord in the form of sound, dhuni or Shabad. Because of Guru Ji's Kirpa (Grace), we have all received the Mool Mantar and the Gurbani in the written form. This great transmission in writing is the Gurprasad.

ਏਹੁ ਜੀਉ ਬਹੁਤੇ ਜਨਮ ਭਰੰਮਿਆ ਤਾ ਸਤਿਗੁਰਿ ਸਬਦੁ ਸੁਣਾਇਆ ॥

This soul wandered through many births
and then, the True Guru communicated to it the Name.

(Sri Guru Granth Sahib Ji 465)

The human being comes and goes in the eighty-four lakhs species according to his karams (actions on earth). In order to break out of this vicious cycle of births and deaths, Guru Ji in his Kirpa (Grace), bestowed upon mankind the Shabad or Word of God.

Some of them question, "What is this Shabad?" It is all Perkash or Light. It is the Word of God revealed to Guru Ji when he was in tune or in complete oneness with the Lord. Waheguru and Guru Ji are one, according to Gurmat there being no difference whatsoever.

Waheguru told Guru Nanak Dev Ji, when he presented himself at Waheguru's Court, that, He is Parbrahm Parmeshur and that Guru Nanak Dev Ji is Guru Parmeshur.

QUESTIONS AND ANSWERS

Q. How should Gurbani be read?

A. Sant Ji: We should not read Gurbani like a parrot, because the essence of such reading is of very little value. Gurbani should be contemplated and its deep meanings understood. Each shabad should be read slowly. **When we have fully understood its meaning, only then should we progress to the next shabad.** Read less, but vichar or contemplate more on what one has read. Divine knowledge cannot be gathered by aimless talking but only by Naam Abhiyas, Sewa, Sangat, observing the Amritvela and following the teachings of Sri Guru Granth Sahib Ji. With all these comes the Grace or Nadar of Guru Ji.

ਨਦਰਿ ਕਰਹਿ ਜੇ ਆਪਣੀ ਤਾ ਨਦਰੀ ਸਤਿਗੁਰੁ ਪਾਇਆ ॥
ਏਹੁ ਜੀਉ ਬਹੁਤੇ ਜਨਮ ਭਰੰਮਿਆ ਤਾ ਸਤਿਗੁਰਿ ਸਬਦੁ ਸੁਣਾਇਆ ॥

If the merciful Master shows His mercy, then is the True Guru obtained.
This soul wandered through many births
and then, the True Guru communicated to it the Name.

(Sri Guru Granth Sahib Ji 465)

Q. What is Teerath (Place of Pilgrimage)?

A. Sant Ji: Real Teerath is Guru's Shabad.

Q. What does Bani mean?

A. Sant Ji: Bani means sound. It is the commandment of God. It is omnipresent and omnipotent. Bani brings not only peace, comfort, solace and strength to a person but also sublimity,

which urges a person to live an active and purposeful life. A human life is full of pain, sorrow and struggle.

Whenever we find ourselves amidst the surging waves of worldly suffering, Bani comes to the rescue and inspires us to remember the priceless words of Sri Guru Teg Bahadur Sahib Ji:

ਸੋਰਠਿ ਮਹਲਾ ੯ ॥
ਜੋ ਨਰੁ ਦੁਖ ਮੈ ਦੁਖੁ ਨਹੀ ਮਾਨੈ ॥
ਸੁਖ ਸਨੇਹੁ ਅਰੁ ਭੈ ਨਹੀ ਜਾ ਕੈ ਕੰਚਨ ਮਾਟੀ ਮਾਨੈ ॥੧॥ਰਹਾਉ॥

The man, who in pain, feels not pain.
Who is affected not by pleasure, love nor fear,
and deems gold as dust.

ਨਹ ਨਿੰਦਿਆ ਨਹ ਉਸਤਤਿ ਜਾ ਕੈ ਲੋਭੁ ਮੋਹੁ ਅਭਿਮਾਨਾ ॥
ਹਰਖ ਸੋਗ ਤੇ ਰਹੈ ਨਿਆਰਉ ਨਾਹਿ ਮਾਨ ਅਪਮਾਨਾ ॥੧॥

Who is swayed not by dispraise, nor by praise,
and who suffers not from greed, worldly love and pride.
Who remains unaffected by joy or sorrow,
and who minds not honour or dishonour.

ਆਸਾ ਮਨਸਾ ਸਗਲ ਤਿਆਗੈ ਜਗ ਤੇ ਰਹੈ ਨਿਰਾਸਾ ॥
ਕਾਮੁ ਕ੍ਰੋਧੁ ਜਿਹ ਪਰਸੈ ਨਾਹਨਿ ਤਿਹ ਘਟਿ ਬ੍ਰਹਮੁ ਨਿਵਾਸਾ ॥੨॥

He, who renounces all hope and yearning,
remains desire free in the world and
to whom lust and wrath touches not; within his mind abides the Lord.

ਗੁਰ ਕਿਰਪਾ ਜਿਹ ਨਰ ਕਉ ਕੀਨੀ ਤਿਹ ਇਹ ਜੁਗਤਿ ਪਛਾਨੀ ॥
ਨਾਨਕ ਲੀਨ ਭਇਓ ਗੋਬਿੰਦ ਸਿਉ ਜਿਉ ਪਾਨੀ ਸੰਗਿ ਪਾਨੀ ॥੩॥

The man, who is blessed with Grace of the Guru,
understands the way to this.
He, O' Nanak, blends with the worldly Lord,
as water mingles with water.

(Sri Guru Granth Sahib Ji 633)

Where wisdom fails, Bani helps to illuminate like a divine

torch. It guides the person towards the correct path of life and evil is averted. **Bani gives rise to positive thinking; it removes pessimism and substitutes mental strength.** Just as man needs vitamins to maintain a strong and healthy body, he similarly requires the strength of the Bani for development of his mind and spirit. Spiritual development comes only through Bani. There can be no worship without doing good deeds. In the words of Guru Nanak Dev Ji:

ਵਿਣੁ ਗੁਣ ਕੀਤੇ ਭਗਤਿ ਨ ਹੋਇ ॥

Without acquiring excellences,
Lord's devotional service cannot be performed.

(Sri Guru Granth Sahib Ji 4)

This is the most important thing that Bani offers in everyday life. Pride and vanity feeds the weak. Bani keeps us away from temptations and offers instead such good qualities as humility, meekness, sympathy, compassion and purity of mind. This helps us in every walk of life. **Above all, Bani tells us that all religions are the same; as the Creator, the Beneficent, is the same.** All men are the same; it is through some error that they look different, as the tenth Guru Ji says in the Akal Ustat, "Let no one even by mistake say they are different. Worship the one God who is the one Divine Guru of all. Know that His form is One and that He is the One light diffused in all. The temple and the mosque are the same; the Hindu worship and the Mussalman prayer are the same".

Bani is a mine of diamonds and precious stones. Bani is Guru; Gurbani is the Divine order of the Lord. This Bani is from the husband God. As much as we try to understand this Gurbani, so much will we understand about our husband, the Lord. As much as we try to get our mind attuned to Bani,

so much will the Lord dwell in our mind.

Humid air rises from the water of the ocean and goes up to the Himalayan mountains. From there, it falls as rain-drops which gather in rivers; these waters ultimately flow into the ocean. Similarly, Guru Nanak Dev Ji is like the Himalayan mountain; his 'chit' the fountain of water, and 'Bani' the river. Those human beings who will find their way into the river like 'Bani', will ultimately, merge with the ocean - God. In the beginning, man rubbed two pieces of stones to start a fire. In course of time,he utilised oil and ghee for lighting his lamp. Then he discovered the use of gas and then electricity. The energy derived from the latter, flows into the bulb giving us light. But then, there must be a power source from where the energy must flow to bring us light. In a similar manner, if the mind is united with the power house of Bani, only then will perkash or spiritual light come into our life.

Bani distinguishes between what is Sat or Truth and what is asat or untruth. Shabad or Bani is the Guru and perkash is inside the Shabad.

Q. Could you please explain something about the Sukhmani Sahib Bani?

A. Sant Ji: Sukhmani Sahib was given to us by the fifth Nanak, Guru Arjan Dev Ji. One day, he was sitting near Ramsar Sarowar at an isolated and peaceful place in Amritsar. He was reflecting on the spiritual destruction caused by Kaljug on the people of the world. Bhai Santokh Singh Ji writes in Suraj Perkash Granth that the sangat requested Guru Ji for some way to escape from the fearful effect of Kaljug on humanity. At their request, one morning, Guru Ji wrote this Bani, near the Sarowar Ramsar.

Sukhmani Sahib has 24 ashtpadis. Every ashtpadi has eight pauris and a salok. Every pauri has ten hymns. This Bani has twenty-four thousand words.

A human being takes about 24 thousand breaths in 24 hours of the day. Sukhmani Sahib, recited once in a day with love and faith, is "safal" for the 24 thousand breaths taken in the day.

The meaning of the word sukh as given in Japji Sahib is 'Nihal' and 'Anand' in Anand Sahib.

ਸੁਖਮਨੀ ਸੁਖ ਅੰਮ੍ਰਿਤ ਪ੍ਰਭ ਨਾਮੁ ॥ ਭਗਤ ਜਨਾ ਕੈ ਮਨਿ ਬਿਸ੍ਰਾਮ ॥ਰਹਾਉ॥

God's Name is the ambrosia
and bestower of happiness & mental peace.
The Name resides in the heart of True Saints.

(Sri Guru Granth Sahib Ji 262)

Sri Guru Teg Bahadur Sahib Ji has called this the state of Sahaj. In the 24 ashtpadis, the fruits of Simran are stated.

Q. Which is the correct way of reading the following pangti (line) from Sukhmani Sahib - Astpadi 2 ?

ਲਾਖ ਕੋਰਰੀ ਬੰਧੁ ਨ ਪਰੈ ॥

or

ਲਾਖ ਕੋਰਰੀ ਬੰਧੁਨ ਪਰੈ ॥

A. Sant Ji: The correct way to read is:

ਲਾਖ ਕੋਰਰੀ ਬੰਧੁਨ ਪਰੈ॥

Q. What is the meaning of Prabhu in Sukhmani Sahib?

A. Sant Ji: It is the name given by Guru Arjan Dev Ji to the all-powerful Lord in Sukhmani Sahib. Other names by

which He addresses the Lord are : Par Bhram; Agam Agad; Antarjami; Dhanabina; Nath; Niranjan; Suami; Kran Karan; Khat Khat Puran; Sacha Soi; Sucham Asthul etc. Guru Ji says that the Lord Himself is One and is Himself all. He is, Himself, subtle and is, Himself, gross. He is, Himself, Agam Agad and is, Himself, present in all creation. He is, Himself, Nirgun (formless) and is Himself Sargun (with form).

Q. What is the meaning of Aarti?

A. Sant Ji: When a person cries out in helplessness to God from his innermost being, the words or Shabad that comes become aarti. It means 'benti' or 'terla' or begging in ardas. To surrender completely to one's Guru Ji. When a human being becomes helpless, he then surrenders. Surrender should be complete . Aarti should be done like a servant or jachak. Worldly people have made aarti into an outward show.

ਆਰਤੀ ਕੀਰਤਨੁ ਸਦਾ ਅਨੰਦ ॥

His Aarti, his lamp-lit worship service, is the Kirtan of His Praises, which brings lasting bliss.

(Sri Guru Granth Sahib Ji 393)

Q. What is the meaning of Vaar sung during wars?

A. Sant Ji: This used to be sung during Guru Hargobind Ji's time. Wars are of two kind: one is outside (external) war, and the other kind is inside us. Guru Ji gives greater importance to the war which we have to wage inside us. Every one must endeavour to win the fight inside one's mind which is against the five deadly enemies of lust, anger, greed, worldly attachments and ego.

ਇਸੁ ਦੇਹੀ ਅੰਦਰਿ ਪੰਚ ਚੋਰ ਵਸਹਿ ਕਾਮੁ ਕ੍ਰੋਧੁ ਲੋਭੁ ਮੋਹੁ ਅਹੰਕਾਰਾ ॥
ਅੰਮ੍ਰਿਤੁ ਲੂਟਹਿ ਮਨਮੁਖ ਨਹੀ ਬੂਝਹਿ ਕੋਇ ਨ ਸੁਣੈ ਪੂਕਾਰਾ ॥

Within this body dwell the five thieves;
lust, anger, greed, worldly attachment and pride.
They plunder Nectar. The apostate knows it not
and none hears the complaint.

(Sri Guru Granth Sahib Ji 600)

It is more difficult to control the mind. Controlling the world is very much easier than controlling the mind.

ਆਈ ਪੰਥੀ ਸਗਲ ਜਮਾਤੀ ਮਨਿ ਜੀਤੈ ਜਗੁ ਜੀਤੁ ॥

Deem the conquering of the self the conquest of the world.

(Sri Guru Granth Sahib Ji 6)

When one is successful in being able to control one's mind, then it can be assumed that such a person has conquered the world. Guru Arjan Dev Ji says in Gurbani that there is no enemy outside; all enemies are inside us.

The question then arises: Who are our enemies? Our enemies are: our ears - when we hear gossip about others (Nindah). Our tongue is our enemy when it talks bad about others; our eyes, when they see the beauty, wealth and the fortunes of others. Guru Ji's theory is that, as long as you see evil in others, there is evil in you.

Q. Please say something about Raag Mala's place in Gurbani.

A. Sant Ji: Raag Mala is part of Gurbani. The orginal Kartarpur beed or Granth written by Guru Arjan Dev Ji and the other at Dam Dama Sahib written by Sri Guru Gobind Singh Sahib Ji both have Raag Mala in them. I have seen both the volumes. The ink used and the writing of Raag Mala and the rest of the Gurbani is the same. My faith is that Raag Mala is authentic Bani and should be honoured and given due respect as

Gurbani.

Q. What are the Banis that the Puratan Sikhs used to read daily?

A. Sant Ji:

1. Baavan Akhri
2. Sukhmani Sahib
3. Dekni Oangkar
4. Sidh Ghoast
5. Anand Sahib

Q. What do you mean by charan or feet of God ?

A. Sant Ji: God's charan or feet is Gurbani or Shabad.

ਹਿਰਦੈ ਚਰਣ ਸਬਦੁ ਸਤਿਗੁਰ ਕੋ ਨਾਨਕ ਬਾਂਧਿਓ ਪਾਲ ॥੨॥੭॥੩੮॥

Enshrining His feet in his mind,
Nanak has tied the holy word of true Guru to his skirt.

(Sri Guru Granth Sahib Ji 680)

GURU

Q. Can you give us the defination of Guru?

A. Sant Ji: Guru Ji provides us with Light to illuminate our way through our life of spiritual darkness. The physical form of the Guru is Khalsa. The jyot, or spirit, is in the Shabad.

ਖ਼ਾਲਸਾ ਮੇਰੋ ਰੂਪ ਹੈ ਖ਼ਾਸ ॥ ਖ਼ਾਲਸੇ ਮਹਿ ਹੌ ਕਰੌ ਨਿਵਾਸ ॥

Khalsa is my special form. In the Khalsa I reside.

(Sarab Loh Granth - Guru Gobind Singh Jee)

Shabad is naad or sound or dhuni.

Guru Ji is the guide who provides one with the formula and shows the way to arrive at one's destination - the Lord. In Sikh Dharma, Shabad is the Guru. Guru is not a living human being. Shabad is in the form of Dhuni, Naam, Bani or Spirit. To be united with the Shabad is to become perfect. Please understand that **an electrician arranges and joins the necessary wires to the power-house to secure the flow of electricity but he is not electricity. Mahapursh or Bramhgiani are like electricians and they help to join wandering souls to the Shabad but they cannot take the place of the Guru.**

Q. What is the work of the Guru?

A. Sant Ji: Guru Ji comes to the rescue of those who remember Him when they are in pain or difficulty. Guru Ji blesses those with virtues and those who are virtueless. Those who come to the sanctuary of the Guru; he gathers them to his bossom.

The Sikh comes with bad karmas into this world, and they

become good with Guru Ji's blessings. Those who come in humility to Guru Ji's house, even though they may come empty-handed (does not make even one iota of difference to the Guru Ji) all get blessed with his Grace or Kirpa. On meeting Guru Ji, the Sikh becomes devoid of fear. Guru Ji assists one in making one's surat, one-pointed. He helps the Sikh not only to become successful in the world, but He makes the Sikh's parlok (hereafter) also successful or safal.

Q. What is Gur Moorat?

A. Sant Ji: Shabad is Gur Moorat.

ਗੁਰ ਕੀ ਮੂਰਤਿ ਮਨ ਮਹਿ ਧਿਆਨੁ ॥
ਗੁਰ ਕੈ ਸਬਦਿ ਮੰਤ੍ਰੁ ਮਨੁ ਮਾਨ ॥

Reflect thou over the Guru's image in thy mind and by Guru's instruction propitiate thy soul with the Guru's hymns.

(Sri Guru Granth Sahib Ji 864)

Q. Who is the Guru?

A. Sant Ji: Shabad is the Guru from the beginning to the end of time. Perkash or light is in the Shabad. Guru means Spiritual light; one who removes the darkness of ignorance or avidya. Body has never been a Guru. The physical form of Guru is the Khalsa and the jyot or spirit is in Shabad. Shabad is also naad, dhuni, or sound.

ਸਬਦੁ ਗੁਰੂ ਸੁਰਤਿ ਧੁਨਿ ਚੇਲਾ ॥

The Shabad is my Guru, my one-pointed mind is the disciple.

(Sri Guru Granth Sahib Ji 943)

Q. What is the power in Guru Ji's bachan or words?

A. Sant Ji:

ਸਿਖੀ ਸਿਖਿਆ ਗੁਰ ਵੀਚਾਰਿ ॥

To listen to Guru Ji's teachings is Sikhi.

(Sri Guru Granth Sahib Ji 465)

Perkash or light is in the Gurshabad and it gives light where darkness prevails.

Although people from all over the world visit Guru Ji , they must realize that salvation cannot be obtained by seeing him alone unless they vichar or contemplate the teachings of Gurbani.

Those who seek to unite with the Bani, will be ferried by the Bani to where it originated, that is, the Formless Lord. Within the Guru's word is his jyot. All the Guru's power, force or shakti is in the Shabad. When the surat or super-thought merges with the Shabad, the result is light or perkash, similar to connecting the negative and the positive poles in electricity. But this spiritual light is intrinsically internal whereas electricity is external.

Q. What is the significance of bowing down before Guru Ji?

A. Sant Ji: It means to offer ourselves to Guru Ji with our mind, body and wealth i.e. complete surrender.

DHIAN

Q. What is the theory of dhian?

A. Sant Ji: Normally, a man's effort or thought is dualistic and is not one-pointed. When one's thought becomes one-pointed that is dhian.

From his anpav perkash, Sant Ji further enlightened: Since God is full of virtues, the one who does His dhian becomes full of virtues too. For dhian to develop, 'tebar- vairaag' (intensive love for God) should develop in a person. By Simran and Naam Abhiyas, all virtues of Waheguru flow into a person resulting in purity of the mind of that person. In the words of Sant Kabir Ji:

ਕਬੀਰ ਮਨੁ ਨਿਰਮਲੁ ਭਇਆ ਜੈਸਾ ਗੰਗਾ ਨੀਰੁ ॥
ਪਾਛੈ ਲਾਗੋ ਹਰਿ ਫਿਰੈ ਕਹਤ ਕਬੀਰ ਕਬੀਰ ॥੫੫॥

Kabir, my mind has become pure like the Ganges water.
The Lord follows me, saying, Kabir, O' my Kabir.

(Sri Guru Granth Sahib Ji 1367)

As the dhian increases day by day, the following traits begin to increase within the person such as: power, energy, force, strength and faith in God.

Q. Why should one do this dhian?

A. Sant Ji: Because God is Samrath (all powerful). He can create and destroy the whole creation within the twinkling of an eye. Energy or force is in the subconscious mind. By dhian, Simran, and Naam Abhiyas the energy is activated.

Dhian should be of Gurshabad. Our surat or super-thought has to merge with the Shabad.

TEKH

Q. What do you mean by Tekh or support?

A. Sant Ji: The Shiromani Sadhan or effort in the Sikh way of life is to keep the Tekh or support of his Guru Ji . When a Sikh takes his Guru Ji's support, he adheres to a disciplined life; good virtues blossom in him, his mind becomes pure, compassionate at heart and he is full of love for everybody.

ਭਗਤਾ ਕੀ ਟੇਕ ਤੂੰ ਸੰਤਾ ਕੀ ਓਟ ਤੂੰ ਸਚਾ ਸਿਰਜਨਹਾਰਾ ॥੧॥ਰਹਾਉ॥

Thou, O' True Creator, art the support of the devotees
and thou the shelter of the saints.

(Sri Guru Granth Sahib Ji 746)

When a Sikh takes the support of his Guru, the Guru in turn always stays with his Sikh spiritually. Wherever and whenever such a Sikh remembers his Guru, the Guru is always present to help his Sikh. Those who keep Guru Ji's tekh will finally go into a state of Samadhi.

With Guru Ji's support, self-confidence is present and one gets connected to the Almighty Lord of this world. The mind of such a soul becomes powerful and difficulties do not present obstacles in the way of such a person. Guru Ji's tekh makes a person start living in the Will of the Lord which becomes sweet for such a person. Such a person's surat or super-thought joins with the Shabad Guru and, even while living in this mortal body, he becomes deathless.

ਜਤੁ ਪਾਹਾਰਾ ਧੀਰਜੁ ਸੁਨਿਆਰੁ ॥ ਅਹਰਣਿ ਮਤਿ ਵੇਦੁ ਹਥੀਆਰੁ ॥

Let continence be the smithy and patience the goldsmith.
The intellect should be firm like an anvil,
and scriptures(divine knowledge) should be the tools.

ਭਉ ਖਲਾ ਅਗਨਿ ਤਪ ਤਾਉ ॥

Fear of God should be bellows and austerities and penance the fire.

ਭਾਂਡਾ ਭਾਉ ਅੰਮ੍ਰਿਤੁ ਤਿਤੁ ਢਾਲਿ ॥ ਘੜੀਐ ਸਬਦੁ ਸਚੀ ਟਕਸਾਲ ॥

Thus is shaped the precious coin of spiritual character of an aspirant by melting the gold of ambrosial Name in the crucible of loving devotion in this True mint.

ਜਿਨ ਕਉ ਨਦਰਿ ਕਰਮੁ ਤਿਨ ਕਾਰ ॥

This job of shaping the pious character is only for those aspirants on whom the Gracious glance of the Lord falls.

ਨਾਨਕ ਨਦਰੀ ਨਦਰਿ ਨਿਹਾਲ ॥

Sayeth Guru Nanak, those fortunate aspirants enjoy ecstatic bliss when His Gracious glance falls on them.

(Sri Guru Granth Sahib Ji 8)

DARSHAN

Q. What are the different types of Guru Ji's darshan ?

A. Sant Ji:

1. Chitar darshan - seeing the personality of Guru Ji in photographs.
2. Supan darshan - seeing Guru Ji in dreams.
3. Dhian darshan - seeing Guru Ji during one-pointedness of the mind.
4. Partakh darshan - seeing Guru Ji right before us.
5. Gurbani darshan - vichar or contemplation of Gurbani.

Q. How can one obtain darshan of God (Guru Ji)?

A. Sant Ji:

ਗੁਰੁ ਮੇਰੈ ਸੰਗਿ ਸਦਾ ਹੈ ਨਾਲੇ ॥

The Guru is ever with and near me.

(Sri Guru Granth Sahib Ji 394)

Guru Ji is always with his Sikh. Since He is jyot, He is present everywhere and at all times. Wherever you may be and whenever you think of Him, He is present. A woman by the name of Phagpari remembered him in Kashmir and Guru Hargobind Ji mounted on his horse from Amritsar and was instantly with the woman in Kashmir.

VAIRAAG

Q. What is vairaag or renunciation?

A. Sant Ji:

1. Karan Vairaag - when a person sees his wife committing adultery and leaves her and goes away on pilgrimage to a place like Hardwar, it is known as Karan Vairaag. For example, Raja Bhartari became the disciple of Guru Gorakhnath after seeing his wife, Pangla Rani, committing adultery.

2. Mand Vairaag - When a person's wife dies, or when he loses all his money and becomes a bankrupt. In depression he leaves everything behind and becomes a sanyasi.

3. Tibir Vairaag:
   i. is the tiag, giving up or sacrifice of moh (attachment) to family, friends and relatives
   ii. tiag of material wealth
   iii. tiag of high position in society etc. for God realisation.

For example: like Bhagat Dhru Ji who gave up his family and kingdom in vairaag to gain God realisation by going into the jungle for meditation.

ਮੇਲਿ ਲੈਹੁ ਦਇਆਲ ਢਹਿ ਪਏ ਦੁਆਰਿਆ ॥
ਰਖਿ ਲੇਵਹੁ ਦੀਨ ਦਇਆਲ ਭ੍ਰਮਤ ਬਹੁ ਹਾਰਿਆ ॥

Unite me with Thee, O' my merciful Master. I have fallen at Thine door.
Safeguard me, O' merciful to the meek, wandering about,
I have become very weary.

(Sri Guru Granth Sahib Ji 709)

4. Tar Tibir Vairaag - to give up the comforts and enjoyments

of heaven for darshan or glimpse of the Almighty Lord.

ਕਬੀਰ ਸੁਰਗ ਨਰਕ ਤੇ ਮੈ ਰਹਿਓ ਸਤਿਗੁਰ ਕੇ ਪਰਸਾਦਿ ॥
ਚਰਨ ਕਮਲ ਕੀ ਮਉਜ ਮਹਿ ਰਹਉ ਅੰਤਿ ਅਰੁ ਆਦਿ ॥੧੨੦ ॥

Kabir, by the True Guru's Grace,
I have escaped from paradise and hell.
In the joy of the Lord's lotus feet,
abide I in the beginning and at the end.

(Sri Guru Granth Sahib Ji 1370)

Q. What is the sign of true love for God?

A. Sant Ji: To sacrifice oneself, at least once for the Lord.

ਵਾਰਿਆ ਨ ਜਾਵਾ ਏਕ ਵਾਰ ॥
ਜੋ ਤੁਧੁ ਭਾਵੈ ਸਾਈ ਭਲੀ ਕਾਰ ॥
ਤੂ ਸਦਾ ਸਲਾਮਤਿ ਨਿਰੰਕਾਰ ॥

I cannot, even once, be sacrifice unto Thee.
Whatever pleases Thee, that is a good pursuit.
Thou art ever safe and sound, O' Formless One.

(Sri Guru Granth Sahib Ji 4)

Sri Guru Gobind Singh Sahib Ji's mother asked him the whereabouts of his four sons as she could not see them around. He replied that he had sacrificed them for his Sikhs. He did not feel any remorse nor hurt when giving this reply.

Instead, he thanked his Lord that he had passed the test. He told the Lord that he was giving back the gift given to him by the merciful Lord.

The only thing that counts is whether we have given up our will. Reading Gurbani with understanding is very commendable, provided we surrender our minds to His divine Will.

The secret of life or the closed gate of the tenth door(dasam duar) will not be opened unless we

surrender our will to His Divine Will.

If any one should ask why Bhai Lehna Ji became the second Nanak, then the only conclusion which could be drawn is that he understood the secret of life and had sacrificed himself for his Guru Ji. What do we have to sacrifice ? The me and mine, and the evil desires of the mind.

ਮਨੁ ਬੇਚੈ ਸਤਿਗੁਰ ਕੈ ਪਾਸਿ ॥ ਤਿਸੁ ਸੇਵਕ ਕੇ ਕਾਰਜ ਰਾਸਿ ॥

He who sells his soul to the True Guru,
the affairs of that slave are set right.

(Sri Guru Granth Sahib Ji 286)

Q. What is pavernee (intense love)?

A. Sant Ji: Within a short period of time, one gets to know the secret of life. Guru Nanak Dev Ji went to Bhai Lalo's house and ate his homemade bread, because of Bhai Lalo's pavernee (intense love). Lord Krishn, the avtaar of Duoparjug, went to Bidar Ji's house for the same purpose. Raam Chander Ji, avtaar of Tretrajug, went to Mata Phelani's house and ate her half-eaten berries. Because of her intense love for Raam Ji, she ate the sour berries and gave the sweet ones to Raam Ji. This is to signify that one should offer oneself to the service of one's Guru Ji. The reward of such selfless devotion will be a state of super-consciousness for the disciple.

SAT SANGAT

Q. What is the greatness of Sat Sangat?

A. Sant Ji: It joins us to the Truth. In the Sat Sangat, we will find the key which will open the doors of Truth. As Guru Ji is Himself the highest, His purpose is to elevate all disciples, who attend the Sat Sangat regularly, to His status.

Q. How is the Society of Saints known?

ਸਤਸੰਗਤਿ ਕੈਸੀ ਜਾਣੀਐ ॥ ਜਿਥੈ ਏਕੋ ਨਾਮੁ ਵਖਾਣੀਐ ॥
ਏਕੋ ਨਾਮੁ ਹੁਕਮੁ ਹੈ ਨਾਨਕ ਸਤਿਗੁਰਿ ਦੀਆ ਬੁਝਾਇ ਜੀਉ ॥੫॥

How do you recognise the society of the saints?
By the fact that only the Name of the One Lord is mentioned there.
Nanak, the mortal is ordered to ponder over the Name alone.
This thing the True Guru has taught me to understand.

(Sri Guru Granth Sahib Ji 72)

SIMRAN

Q. What is Simran?

A. Sant Ji: Simran means to remember. It is a power (mansik). Where there is Simran, there is light or perkash. Simran also means to be in tune and to merge with the Shabad. The purpose of Simran is to sever or detach oneself from the physical and material side of life and to seek attachment to the spiritual side. In other words, to break away from family, friends and worldly pursuits and to attach oneself to the Lord. We need the Lord's Grace to do Simran.

ਨਦਰਿ ਕਰੇ ਤਾ ਸਿਮਰਿਆ ਜਾਇ ॥

If God shows mercy, then alone can man remember Him.

(Sri Guru Granth Sahib Ji 661)

By Simran, one attains peace of mind and happiness. Just like water quenches one's thirst, ice gives coldness, in a similar way Naam Simran removes the trials and tribulations of the mind and the body. Simran also removes the sins of many aeons of one's births.

A mother remembers her son who has gone overseas. A cow remembers her calf tied some distance away. So must a soul separated from God remember Him. Performing all the daily chores allocated to him using his hands and his feet, the soul must remember the Lord by surat or super thought. Simran is the way to meet the Lord. One's spritual power develops and increases by Simran.

Through Simran all difficulties, sorrows, fears, enmity, the five sensual passions of lust, anger, greed, worldly attachments

and ego are destroyed and an inner happiness prevails.

ਖੇਮ ਸਾਂਤਿ ਰਿਧਿ ਨਵ ਨਿਧਿ ॥ ਬੁਧਿ ਗਿਆਨੁ ਸਰਬ ਤਹ ਸਿਧਿ ॥

By Simran one gathers eternal joy and peace, the hidden powers, the nine treasures, divine wisdom, knowledge and all spiritual powers.

ਬਿਦਿਆ ਤਪੁ ਜੋਗੁ ਪ੍ਰਭ ਧਿਆਨੁ ॥ ਗਿਆਨੁ ਸ੍ਰੇਸਟ ਊਤਮ ਇਸਨਾਨੁ ॥

Learning and intense service, meditation on God, and union with Him. The divine wisdom and the most purifying baths (within the body).

ਚਾਰਿ ਪਦਾਰਥ ਕਮਲ ਪ੍ਰਗਾਸ ॥ ਸਭ ਕੈ ਮਧਿ ਸਗਲ ਤੇ ਉਦਾਸ ॥

All the four blessings, the perfect enlightenment of the soul. Immunity from temptations while living amidst them (in this world).

ਸੁੰਦਰੁ ਚਤੁਰੁ ਤਤ ਕਾ ਬੇਤਾ ॥ ਸਮਦਰਸੀ ਏਕ ਦ੍ਰਿਸਟੇਤਾ ॥

Beauty, divine intelligence, and knowledge of the reality. Power of respecting all men as equal.

ਇਹ ਫਲ ਤਿਸੁ ਜਨ ਕੈ ਮੁਖਿ ਭਨੇ ॥

ਗੁਰ ਨਾਨਕ ਨਾਮ ਬਚਨ ਮਨਿ ਸੁਨੇ ॥੬॥

Belief that all the above blessings are bestowed upon one who recites. And with concentrated mind hear the Name-word of the Guru, Say Guru Nanak.

(Sri Guru Granth Sahib Ji 295)

For Simran, Amritvela is very important. One should never fail to get up in the last pahar of the night and take a bath to freshen the body. Then the mind takes a mental bath when one does Simran and read the Gurbani: Japji Sahib, Jaap Sahib, Tav-Prasad Savaiye, Chaupai Sahib and Anand Sahib Ji etc.

Japji Sahib is water from Sach Khand or the Court of the Lord for the mental bath. By doing Simran, Naam Abhiyas, Dhian, one divests oneself from sikalp and vikalp and goes into a stage of thoughtlessness. The mind becomes one-pointed through all the above methods. With a one-pointed mind, perfection is obtained. This is the key to blissful happiness and ultimately a vision of the higher spiritual realms is obtained.

ਮਨੁ ਬੇਚੈ ਸਤਿਗੁਰ ਕੈ ਪਾਸਿ ॥
ਤਿਸੁ ਸੇਵਕ ਕੇ ਕਾਰਜ ਰਾਸਿ ॥

One who sells or surrenders his mind to the True Guru,
such a servant gets all his affairs accomplished.

(Sri Guru Granth Sahib Ji 286)

Q. What are the benefits of Simran?

A. Sant Ji: Simran means to remember the Creator. You should remember Him twenty-four hours of the day by Naam Japna. If you unite yourself with the Beloved Lord then you will get sukh (happiness) always, but, on the other hand, if you forget Him then you are cheating yourself. Ultimately, towards the end of your life, you will regret when your night of life passes away. A man can change himself if he sincerely regrets over the evil deeds perpetrated by him.

ਪਛੋਤਾਵਾ ਨਾ ਮਿਲੈ ਜਬ ਚੂਕੈਗੀ ਸਾਰੀ ॥
ਤਾ ਫਿਰਿ ਪਿਆਰਾ ਰਾਵੀਐ ਜਬ ਆਵੈਗੀ ਵਾਰੀ ॥੩॥

No good accrues from repentance when the life ends.
Then alone shall she have the chance of enjoying her beloved,
when her turn comes, again.

(Sri Guru Granth Sahib Ji 725)

You have lost your precious turn to meet the beloved Lord. To receive your next turn you have to take many births in the form of an ant, a bird, a snake etc.

ਕਈ ਜਨਮ ਭਏ ਕੀਟ ਪਤੰਗਾ ॥ ਕਈ ਜਨਮ ਗਜ ਮੀਨ ਕੁਰੰਗਾ ॥

For many births thou becometh a worm and a moth.
For many births thou becometh an elephant, a fish and a deer.

ਕਈ ਜਨਮ ਪੰਖੀ ਸਰਪ ਹੋਇਓ ॥ ਕਈ ਜਨਮ ਹੈਵਰ ਬ੍ਰਿਖ ਜੋਇਓ ॥੧॥

For many births thou becometh a bird and a snake.
For many births thou shall be yoked as a horse, and an ox.

ਮਿਲੁ ਜਗਦੀਸ ਮਿਲਨ ਕੀ ਬਰੀਆ ॥
ਚਿਰੰਕਾਲ ਇਹ ਦੇਹ ਸੰਜਰੀਆ ॥੧॥ਰਹਾਉ॥

This is the time to meet the Lord of the Universe.
After a long time this human body is fashioned . Pause.

(Sri Guru Granth Sahib Ji 176)

The vidi or jugat (way) to meet the Lord is herein shown:

ਜਿਨੀ ਸਖੀ ਸਹੁ ਰਾਵਿਆ ਤਿਨ ਪੂਛਉਗੀ ਜਾਏ ॥
ਪਾਇ ਲਗਉ ਬੇਨਤੀ ਕਰਉ ਲੇਉਗੀ ਪੰਥੁ ਬਤਾਏ ॥੫॥

Those who have met the Lord, go to them
and enquire the way to the beloved Lord, humbly.
I shall touch their feet and supplicate before them
to show me the path.

(Sri Guru Granth Sahib Ji 725)

Many people stand in cold water for long periods of time, while others fast unnecessarily to meet the Lord. Yet there are others who don't drink tea etc. to become spiritually high. What have these things to do with meeting the Lord? They only increase a person's ego. One should refrain from going near jantra and mantra. The Lord is met when we have genuine love for Him and not by mere words alone. To meet the Lord of the world, one has to firstly become like Him, as only things alike can mix. e.g.

ਜਿਨ ਕੇ ਚੋਲੇ ਰਤੜੇ ਪਿਆਰੇ ਕੰਤੁ ਤਿਨਾ ਕੈ ਪਾਸਿ ॥

They, whose cloaks are thus dyed, O' Beloved,
the Spouse is ever near them.

(Sri Guru Granth Sahib Ji 722)

If God's Grace falls upon a person, then anpav perkash occurs; however ordinary human beings continue in the cycle of birth and death.

ਪਾਨਾ ਵਾੜੀ ਹੋਇ ਘਰਿ ਖਰੁ ਸਾਰ ਨ ਜਾਣੈ ॥
ਰਸੀਆ ਹੋਵੈ ਮੁਸਕ ਕਾ ਤਬ ਫੂਲੁ ਪਛਾਣੈ ॥੯॥

An orchard of betel may be in the house,
but the donkey knows not its worth.
If one knows the nature of fragrance,
then alone can one appreciate the flower.

ਅਪਿਉ ਪੀਵੈ ਜੋ ਨਾਨਕਾ ਭ੍ਰਮੁ ਭ੍ਰਮਿ ਸਮਾਵੈ ॥
ਸਹਜੇ ਸਹਜੇ ਮਿਲਿ ਰਹੈ ਅਮਰਾ ਪਦੁ ਪਾਵੈ ॥੧੦॥੧॥

He alone who quaffs the Name-Nectar,
ends his doubts and wanderings.
He easily remains blended with the Lord
and obtains the immortal status.

(Sri Guru Granth Sahib Ji 725)

Gurbani tells us not to be impatient. By regular Simran and Naam Abhiyas, the secret shall be revealed and one shall become perfect and immortal while living in this mortal body (jiwan mukat).

NAAM

Q. Can you please tell us something about Naam?

A. Sant Ji: Gurbani has two forms:

1. One is known as Varnatam Roop (form). When we perkash (open) the Sri Guru Granth Sahib Ji and have the darshan of Gurbani in pauris, asthpadis, saloks or words, it is known as Varnatam Darshan.

2. The second form of Gurbani is the Adiatam Roop (form). This is in the form of dhuni (sound) or spirit which is present in Gurbani and given the name of Naam by Guru Ji. Naam is the power or shakti or light which is hidden in the Gurbani. The knowledge of Naam comes from Gurbani. The Naam or Shabad or Hukum is present in Gurbani in a subtle form.

When the surat or the super-consciousness goes beyond the Varnatam stage, it then joins with the Naam. The secret of Naam is then revealed. Naam and the Lord are One, just as fire and its heat are not separated from each other; ice from its coldness; the sun and its rays; milk and its whiteness, and flower from its fragrance.

ਨਾਵੈ ਅੰਦਰਿ ਹਉ ਵਸਾਂ ਨਾਉ ਵਸੈ ਮਨਿ ਆਇ ॥

I abide in the Name, and the Name has come to abide within my mind.

(Sri Guru Granth Sahib Ji 55)

Naam and desires for worldly things are on the opposite sides of the fence. Those whose desires are centred on the accumulation of worldly wealth and riches have no genuine love for God. A servant cannot serve two masters - as said

in the Holy Bible.

ਜਬ ਲਗੁ ਰਸੁ ਤਬ ਲਗੁ ਨਹੀ ਨੇਹੁ ॥੧॥ ਰਹਾਉ ॥

So long as there is worldly attachments,
so long can there be no Divine Love. Pause.

(Sri Guru Granth Sahib Ji 328)

ਮੁਖਹੁ ਹਰਿ ਹਰਿ ਸਭੁ ਕੋ ਕਰੈ ਵਿਰਲੈ ਹਿਰਦੈ ਵਸਾਇਆ ॥
ਨਾਨਕ ਜਿਨ ਕੈ ਹਿਰਦੈ ਵਸਿਆ ਮੋਖ ਮੁਕਤਿ ਤਿਨ੍ ਪਾਇਆ ॥

From the mouth everyone repeats God's Name,
But only a few enshrine it in their mind.
Nanak, within whose heart dwells the Lord,
they alone attain deliverance and emancipation.

(Sri Guru Granth Sahib Ji 565)

ਹਰਿ ਜਨ ਰਾਖੇ ਗੁਰ ਗੋਵਿੰਦ ॥
ਕੰਠਿ ਲਾਇ ਅਵਗੁਣ ਸਭਿ ਮੇਟੇ ਦਇਆਲ ਪੁਰਖ ਬਖਸੰਦ ॥ਰਹਾਉ ॥

God's servant, the Guru - God has saved.
Hugging me to His bosom, the compassionate
and forgiving Lord has wiped away all my sins.

ਜੋ ਮਾਗਹਿ ਠਾਕੁਰ ਅਪੁਨੇ ਤੇ ਸੋਈ ਸੋਈ ਦੇਵੈ ॥
ਨਾਨਕ ਦਾਸੁ ਮੁਖ ਤੇ ਜੋ ਬੋਲੈ ਈਹਾ ਊਹਾ ਸਚੁ ਹੋਵੈ ॥

Whatever I asked of my Lord, exactly that He blesses me with.
Whatever the Lord's slave, Nanak, utters with his mouth proves true
both here and in the hereafter.

(Sri Guru Granth Sahib Ji 681)

God's power is spread everywhere. On whom the Lord showers His Grace, all difficulties leave that person. There are two laws which are always working:

1. The Law of Karam (action).
2. The Law of Kirpa (Grace).

No sins remain when God showers His Grace. When a person becomes His Jan or servant, God bestows everything to such a soul; He keeps nothing hidden from such a person.

Q. What is the jugat or way to do Naam Japna?

A. Sant Ji: Man ruins his mind's power by being all the time in a state of anxiety. Simran can only be fruitful if we cease being anxious. Let the Lord worry about everything. He has planted this orchard of creation, so let Him worry about taking care of it. Our anxiety should only be confined to know how much Simran we have done, how much breaths we have wasted without remembering God. Only those breaths are accounted for which we spent in Naam Simran.

ਹਰਿ ਬਿਸਰਤ ਸਦਾ ਖੁਆਰੀ ॥
ਤਾ ਕਉ ਧੋਖਾ ਕਹਾ ਬਿਆਪੈ ਜਾ ਕਉ ਓਟ ਤੁਹਾਰੀ ॥ਰਹਾਉ॥
Forgetting God, one is ruined for good.
How can they be defrauded, who has Thy support, O' Lord.
ਬਿਨੁ ਸਿਮਰਨ ਜੋ ਜੀਵਨੁ ਬਲਨਾ ਸਰਪ ਜੈਸੇ ਅਰਜਾਰੀ ॥
Without Lord's meditation, to live is like burning in fire,
even though like a serpent, one's life may be long.
ਨਵ ਖੰਡਨ ਕੋ ਰਾਜੁ ਕਮਾਵੈ ਅੰਤਿ ਚਲੈਗੋ ਹਾਰੀ ॥੧॥
Though man may rule over the nine regions of the earth,
without the Lord's meditation,
in the end he shall depart losing the game.
(Sri Guru Granth Sahib Ji 711)

Q. What is the sign that Naam Japna has been successful (safal)?

A. Sant Ji: Trishna (desires) will go away forever. One becomes contended with whatsoever one has and one does not have the desire for any more worldly material things.

ਨਾਮੁ ਜਪਤ ਤ੍ਰਿਸਨਾ ਸਭ ਬੁਝੀ ਹੈ ਨਾਨਕ ਤ੍ਰਿਪਤਿ ਅਘਾਈ ॥

Remembering the Lord's Name, all the desires are quenched and Nanak is sated and satiated.

(Sri Guru Granth Sahib Ji 673)

Q. What is the benefit of singing or doing kirtan loudly?

A. Sant Ji: A farmer, when his fields are ready for harvesting, ties a metallic tin to a long pole and starts making a din with his contraption in order to scare away the rodents and birds to prevent them from destroying his crop. In a similar manner, by loudly singing the praises of the Lord by the way of kirtan, the sins and bad karams flee for safety.

Q. What is Katha?

A. Sant Ji: It is a sadhan or way to meet the Lord. The support of the Katha is to divert the mind from evil intent. Katha is of the Lord, and by way of the Katha, He can be met. By listening to Katha, the bird of surat can fly over the land of Brahmgyan. All our desires become fulfilled. Dukhs or difficulties disappear, and knowledge of God or Brahmgyan is obtained. Without Divine knowledge, man is spiritually blind or is in a state of spiritual darkness.

ਕਬੀਰਾ ਜਹਾ ਗਿਆਨੁ ਤਹ ਧਰਮੁ ਹੈ ਜਹਾ ਝੂਠੁ ਤਹ ਪਾਪੁ ॥
ਜਹਾ ਲੋਭੁ ਤਹ ਕਾਲੁ ਹੈ ਜਹਾ ਖਿਮਾ ਤਹ ਆਪਿ ॥੧੫੫॥

Kabir, where there is Divine Knowledge there is virtue;
and where there is falsehood, there is sin.
Where there is avarice, there is death
and where there is forgiveness, there is God Himself.

(Sri Guru Granth Sahib Ji 1372)

Truth is power. The cloud of falsehood is swept away by the wind of Truth. A truthful person wins over this world. When one forgets the benefactor Lord, then difficulties, worries,

anxieties and depression become his lot.

ਪਰਮੇਸਰ ਤੇ ਭੁਲਿਆਂ ਵਿਆਪਨਿ ਸਭੇ ਰੋਗ ॥
ਵੇਮੁਖ ਹੋਏ ਰਾਮ ਤੇ ਲਗਨਿ ਜਨਮ ਵਿਜੋਗ ॥
ਖਿਨ ਮਹਿ ਕਉੜੇ ਹੋਇ ਗਏ ਜਿਤੜੇ ਮਾਇਆ ਭੋਗ ॥

By forgetting the Supreme Lord, all the ailments cling to that man.
The non-believers in the Omnipresent Lord
suffer separation from Him, birth after birth.
In an instant, all the pleasures of wealth become bitter.

(Sri Guru Granth Sahib Ji 135)

Naam Simran ends all these troubles.

ਸਿਮਰਉ ਸਿਮਰਿ ਸਿਮਰਿ ਸੁਖੁ ਪਾਵਉ ॥
ਕਲਿ ਕਲੇਸ ਤਨ ਮਾਹਿ ਮਿਟਾਵਉ ॥

I may remember God, and by so remembering, I obtain true happiness.
(By doing so) I efface troubles and afflications of the mind and body.

(Sri Guru Granth Sahib Ji 262)

The blessings of a puran Guru can change our bad karams.

ਬਲਿਹਾਰੀ ਗੁਰ ਆਪਣੇ ਦਿਉਹਾੜੀ ਸਦ ਵਾਰ ॥
ਜਿਨਿ ਮਾਣਸ ਤੇ ਦੇਵਤੇ ਕੀਏ ਕਰਤ ਨ ਲਾਗੀ ਵਾਰ ॥੧॥

A hundred times a day, I am a sacrifice unto my Guru;
who without making any delay, made angels out of men.

(Sri Guru Granth Sahib Ji 462)

A donkey has to be tied, otherwise it will create a nuisance when left alone. So is the mind; when left alone it becomes a devil's workshop. The mind should always be occupied by Simran and Sat Sangat. Life is unity with the invisible Creator; Death is to break away from Him.

ARDAS

Q. Can you please give us some shabads of benti or ardas in Gurbani?

A. Sant Ji:

ਬਾਬੀਹਾ ਅੰਮ੍ਰਿਤ ਵੇਲੈ ਬੋਲਿਆ ਤਾਂ ਦਰਿ ਸੁਣੀ ਪੁਕਾਰ ॥
ਮੇਘੈ ਨੋ ਫੁਰਮਾਨੁ ਹੋਆ ਵਰਸਹੁ ਕਿਰਪਾ ਧਾਰਿ ॥
The pied-cuckoo chirps in the ambrosial hour of dawn
and then is his prayer heard in God's Court.
The Lord issues an order to the cloud to kindly pour forth.
(Sri Guru Granth Sahib Ji 1285)

ਬਾਬਾ ਬਿਖੁ ਦੇਖਿਆ ਸੰਸਾਰੁ॥
ਰਖਿਆ ਕਰਹੁ ਗੁਸਾਈ ਮੇਰੇ ਮੈ ਨਾਮੁ ਤੇਰਾ ਆਧਾਰੁ ॥੧॥ਰਹਾਉ॥
O Father, I have seen that the world is poison.
Preserve me, O' Lord of the Universe. Thy Name is my support.
(Sri Guru Granth Sahib Ji 382)

ਹਉ ਆਇਆ ਦੂਰਹੁ ਚਲਿ ਕੈ ਮੈ ਤਕੀ ਤਉ ਸਰਣਾਇ ਜੀਉ ॥
I have come from afar and I have sought thy protection.
ਮੈ ਆਸਾ ਰਖੀ ਚਿਤਿ ਮਹਿ ਮੇਰਾ ਸਭੋ ਦੁਖੁ ਗਵਾਇ ਜੀਉ ॥
Within my mind, I have raised hope of Thee.
Eliminate Thou all my suffering.
ਇਤੁ ਮਾਰਗਿ ਚਲੇ ਭਾਈਅੜੇ ਗੁਰੁ ਕਹੈ ਸੁ ਕਾਰ ਕਮਾਇ ਜੀਉ ॥
O' sister, thou who walkest on this path,
do thou the work the Guru bids thee to do.
ਤਿਆਗੇਂ ਮਨ ਕੀ ਮਤੜੀ ਵਿਸਾਰੇਂ ਦੂਜਾ ਭਾਉ ਜੀਉ ॥
Abandon thou thy minds intellect and give up the love of another.

ਇਉ ਪਾਵਹਿ ਹਰਿ ਦਰਸਾਵੜਾ ਨਹ ਲਗੈ ਤਤੀ ਵਾਉ ਜੀਉ ॥

Thus shalt thou have thy Lord's vision
and even the hot wind shall touch thee not.

(Sri Guru Granth Sahib Ji 763)

Q. Can you give some examples where God came and helped immediately on listening to one's ardas or prayer?

A. Sant Ji:

ਅਬ ਰਾਖਹੁ ਦਾਸ ਭਾਟ ਕੀ ਲਾਜ ॥

ਜੈਸੀ ਰਾਖੀ ਲਾਜ ਭਗਤ ਪ੍ਰਹਿਲਾਦ ਕੀ ਹਰਨਾਖਸ ਫਾਰੇ ਕਰ ਆਜ ॥

O' my Guru, now save Thou the honour of Dass, thy bard.
As God saved the honour of the Saint Prahlad
by tearing Harnakhash with His finger-nails.

ਫੁਨਿ ਦ੍ਰੋਪਤੀ ਲਾਜ ਰਖੀ ਹਰਿ ਪ੍ਰਭ ਜੀ ਛੀਨਤ ਬਸਤ੍ਰ ਦੀਨ ਬਹੁ ਸਾਜ ॥

And, as the Sire God Lord preserved the honour of Draupadi
by blessing her with good many robes,
when she was divested of her clothes.

ਸੋਦਾਮਾ ਅਪਦਾ ਤੇ ਰਾਖਿਆ ਗਨਿਕਾ ਪੜ੍ਹਤ ਪੂਰੇ ਤਿਹ ਕਾਜ ॥

As Sudama was saved from calamity and as courtesan Ganka,
uttered the Lord's Name and He fulfilled her affairs.

ਸ੍ਰੀ ਸਤਿਗੁਰ ਸੁਪ੍ਰਸੰਨ ਕਲਜੁਗ ਹੋਇ ਰਾਖਹੁ ਦਾਸ ਭਾਟ ਕੀ ਲਾਜ ॥੮॥੧੨॥

O' Sire, True Guru, becoming mightily pleased,
similary save Thou the honour of Dass, the bard, in this Dark-age.

(Sri Guru Granth Sahib Ji 1400)

Q. What is prayer?

A. Sant Ji: Prayer is life and prayer is light. Prayer should be positive and not negative. When you go to sleep, pray that you wake up in the morning feeling cool, calm, and collective. Prayer should be earnest. God cannot be reached by mere outward speech, nor by worldly knowledge, nor by learning. He who prays sincerely with a pure heart, finds Him close

by. Prayer without a sincere heart is as useless as cooking is without salt. On the banner of every religion should be written: help one another and not fight; assimilation and not destruction should be the motto and thus there would be peace and harmony always.

Q. What is Ardas?

A. Sant Ji: When various methods of attaining enlightenment (eg. Karam Yog, Bhakti Yog), in one's effort to reach one's destinations (ie God realization) fail, then one cries out to Him for help from the innermost recesses of one's heart. This is known as ardas. For example, it is like a poor little child, who on losing contact with his or her parents at the mela or carnival, cries out to them for help.

Q. How does one perform ardas?

A. Sant Ji: As it is written in the Holy Bible, the location should be isolated, and one should be in vairag while doing ardas. This vairag should be expressed in words. This is the jugat or the way towards a proper and successful ardas. To meditate on the forms of the ten Gurus during ardas is also a way to keep the mind one-pointed.

Q. Why should one perform ardas?

A. Sant Ji: The main purpose of the ardas is to obtain union or harmony with our centre, that is, the Lord, otherwise for aeons of births, one will stay separated from one's centre. To stay separated from the Formless Lord is to suffer in the eighty four lakhs (8.4 million) of endless births and deaths.

Q. What is the method by which the tenth door or Dasam Duar can be opened?

A. Sant Ji: Sant Kabir Ji says there are two ways by which the Dasam Duar can be opened, whence we acquire the darshan of Akal Purakh. i. The first way is the way of Jogis; by Hatha Joga, or by force. ii. The second is by prayer or Ardas.

The way of the Ardas is simpler because, to earn 'joag' during this Kaljug is very difficult, if not impossible. Keep calling Him, says Kabir Ji, and He will ultimately take pity and open the door.

ਦਰਮਾਦੇ ਠਾਢੇ ਦਰਬਾਰਿ ॥
ਤੁਝ ਬਿਨੁ ਸੁਰਤਿ ਕਰੈ ਕੋ ਮੇਰੀ ਦਰਸਨੁ ਦੀਜੈ ਖੋਲ੍ਹਿ ਕਿਵਾਰ ॥੧॥ਰਹਾਉ॥

Humbly stand I before Thy court, O' my Lord.
Without thee who can take care of me.
Open Thy door and bless me with Thy vision. Pause.

(Sri Guru Granth Sahib Ji 856)

Jesus Christ says, "Ask, and it will be given to you; knock, and it will be opened unto you."

Prayer is life, Prayer is Light.

Experience has shown that only prayer comes and helps us when everything else fails. Ardas then becomes benti and benti is Prabu Simran. The real meaning of kirtan is to beg God in helplessness. Please don't consider us kirtaneeyah, or that we have learned kirtan, or it is our profession. Kirtan is a way by which we can join our dhian with the feet of our Guru Ji. By joining the sangat and calling Him in our helplessness, our ardas is immediately heard in His Court.

It is imperative to have faith that God is listening to our

call (made in helplessness) because this ultimately leads to increase in our concentrative powers. In other words, faith is God Himself.

The greatest hinderance to our prayer or ardas comes when our mind is overwhelmed by impurities. The way to remove these impurities is by way of ardas in which His praises are sung. When such ways as Jap, Tapasya and others fail, then ardas, performed with one-pointedness of mind, always works as Guru Ji always listens to such call. This is His greatness, as He helps people who call to Him in their helplessness.

AMRITVELA

Q. What are the advantages of getting up at Amritvela, that is, at or before 3 am in the morning?

A. Sant Ji: According to the Shastras the person who gets up before 3am and takes a bath for meditation has given, in charity, a donation equivalent to one 'maund' of gold for such a noble act.

A person who gets up between 3 am to 4

am and takes a bath for meditation has given in charity, a donation equivalent to one 'maund' of silver.

A person who gets up between 4 am to 5 am and takes a bath for meditation has given in charity, a donation equivalent to one 'maund' of milk.

The actual benefit given by the Lord for Naam Simran, meditation and reading Gurbani during Amritvela cannot be described in words.

A person who walks in the teachings of his Guru Ji will have all his dukhs or unhappiness removed, and such a person's life becomes peaceful and full of bliss. The mind of such a person starts to become one-pointed and he then discontinues with his fruitless journey into duality or dubda. The mind is generally inclined towards evil thoughts and evil deeds, and has been described in Gurbani as fickle, mad, deceitfully clever, instable and is a foreigner - never staying at home.

Amritvela means Deathless Time; anybody who keeps a vigil during this precious time in Simran and Bhagti need not

have to die again. Such a person becomes immortal while living in the mortal body.

Q. What is the importance of doing Nitnem during Amritvela?

A. Sant Ji: Every human being fervently hopes that he:

1. should not incur difficulties or dukhs
2. get peace of mind
3. will be able to receive honour and respect in this world.

Guru Ji's theory is that if you desire the above mentioned benefits, then you must get up during the Amritvela, take a cold bath, sit with full concentration and a one-pointed mind and vichar and contemplate, on the greatness of the merciful Lord and sing His praises.

There are, however, two ways:

1. sit alone and meditate and do Naam Abhiyas
2. go to the Sat Sangat and sing the praises of the Lord in the company of other devotees.

More benefit is obtained by the second method. In the language of mahapurush, awakening oneself for Amritvela is like fighting with a tiger.

But the worldly people invariably find that to arouse themselves from bed during the last pahar of the night is the greatest dukh; they fail to realise that all happiness is obtained by observing the Amritvela.

Singing praises of the Lord during Amritvela is like watering the field of life, and life becomes full of happiness and bliss.

In the fourth watch of the early morning, yearning arises in the mind of the men of exalted understanding.

ਤਿਨਾ ਦਰੀਆਵਾ ਸਿਉ ਦੋਸਤੀ ਮਨਿ ਮੁਖਿ ਸਚਾ ਨਾਉ ॥

They make friendship with the streams,
and in their mind and mouth is the True Name.

(Sri Guru Granth Sahib Ji 146)

Q. Why we should do Nitnem every day?

A. Sant Ji: The second name of Nitnem is 'to fight the mind'; the aim is to become victorious over the mind in the end. This cannot be done by directly engaging in combat with the evils of the mind; the way is by prayer, ardas, naam abhiyas, keeping the Amritvela, etc. When such methods become accepted in God's Court, then he Himself ties up the mind and so it comes under control.

For example: when a barking dog starts running after us, the only way to bring him to his heels is to call his master. When the dog hears the voice of the master, he turns back immediately. In a similar way, the mind, which can be compared with the dog, will only heed his master, Waheguru Ji and will stop in its tracks.

Q. What is the key to success in Sikhi?

A. Sant Ji: To observe the Amritvela.

Q. What is a tapasya for a Sikh?

A. Sant Ji: To observe the Amritvela, the last pahar of the night for meditation. Simran of the Waheguru mantar, Mool Mantar and recitation and contemplation of Gurbani. Then the Sikh is always in chardikala and successful in whatsoever he undertakes.

Q. When does action or karam becomes successful?

A. Sant Ji: Karam is successful when the three attributes of body, mind and wealth do sewa or service of Guru Ji. Give one's mind and attention to Guru Ji by listening to his Hukum or Order. Likewise, one should do Simran with one's mind and service with the help of body and wealth. One's action or karams will then become successful or safal. By the service one acquires the secret of life and one's hands and feet become safal.

ਤਨੁ ਮਨੁ ਧਨੁ ਸਭੁ ਸਉਪਿ ਗੁਰ ਕਉ ਹੁਕਮਿ ਮੰਨਿਐ ਪਾਈਐ ॥

Surrender all your body, soul and wealth unto the Guru
and submit oneself to His Will,
thus shall you obtain proximity of the Lord.

(Sri Guru Granth Sahib Ji 918)

Q. What is karam or action?

A. Sant Ji: According to Newton's law of gravitation, every action has an opposite reaction. When one throws a stone into the water, a wave arises. Throwing the stone into the water is action and the wave which arises is the reaction.

ਜੇਹਾ ਬੀਜੈ ਸੋ ਲੁਣੈ ਕਰਮਾ ਸੰਦੜਾ ਖੇਤੁ ॥

As the man sows so does he reap, such is the field of actions.

(Sri Guru Granth Sahib Ji 134)

Q. How does one remove jealousy?

A. Sant Ji: Jealousy which is created in the mind leads man

into all kinds of trouble and ultimately leads to destruction. In Kaljug, the mind remains attached to worldly desires. As a mind thinks, so a person ultimately becomes. The Name of the Lord removes all difficulties and sorrows. One should surrender oneself to Gurbani in one's thought and this will give rise to a desireless state of the mind.

When the worldly desires in the mind fade away, the thought-waves diminish, and peace of mind takes over. By way of regular Sat Sangat, observing the Amritvela and regular Abhiyas of joining our surat with the Gurshabad, one can cross the ocean of fear. **Guru Ji says that, for all difficulties and sorrows, there is only one medicine, and that is Naam.**

If the mind's impurities are removed, then the mind will emerge in its original form. This is called:

ਅਬ ਮਨੁ ਉਲਟਿ ਸਨਾਤਨੁ ਹੂਆ ॥

The mind has reverted to its original purity.

(Sri Guru Granth Sahib Ji 327)

ਮਮਾ ਮਨ ਸਿਉ ਕਾਜੁ ਹੈ ਮਨ ਸਾਧੇ ਸਿਧਿ ਹੋਇ ॥

Mma (the letter M) The mortal's affairs are run by the mind.
He who chastens his mind attains perfection.

(Sri Guru Granth Sahib Ji 342)

Without killing (the evil of) the mind, the Lord's devotional service is not performed.

To bring the mind to its original purity is not easily possible. It is, in fact, very difficult. It is only possible when one learns to die while living in this world.

ਤਬ ਜਾਨਿਆ ਜਬ ਜੀਵਤ ਮੂਆ ॥

When I became dead in life, then alone I came to know the Lord.

(Sri Guru Granth Sahib Ji 327)

When the mind takes a roundabout turn then everything

becomes different. Instead of couriers of death coming to take one away, Raam Ji comes Himself.

This can happen only when the mind reflects inward towards its centre. All difficulties disappear and sukh or happiness comes and settles down.

ਬੈਰੀ ਉਲਟਿ ਭਏ ਹੈ ਮੀਤਾ ॥
ਸਾਕਤ ਉਲਟਿ ਸੁਜਨ ਭਏ ਚੀਤਾ ॥੧॥
Enemies have turned into friends.
The apostates have changed into good people.
ਅਬ ਮੋਹਿ ਸਰਬ ਕੁਸਲ ਕਰਿ ਮਾਨਿਆ ॥
ਸਾਂਤਿ ਭਈ ਜਬ ਗੋਬਿਦੁ ਜਾਨਿਆ ॥੧॥ ਰਹਾਉ ॥
I, now, deem everything to be peace-bestowing.
Since I have realised the world preserver,
calmness and composure have come to me.
(Sri Guru Granth Sahib Ji 326)

Every human being knows that Kaal (death) will come to him one day. Even though he is aware of this, yet he is wasting the precious time allotted to him by God, through his ignorance or avidya. Guru Ji shows the correct path, the way or marag to his disciple. Once the path is revealed to him, then that person should make every attempt to earn as much spiritual wealth as possible. By attaching oneself to the Powerhouse, that is God, one is imbued with all that power or Shakti, but separation from Him brings difficulties and sorrow. To walk on this marag is to become a disciple of the Guru. One has to hold the hand of Guru Ji and walk beside him, then one will obtain the blessings of Guru Ji.

When one deviates from the teachings of Guru Ji, then one lands oneself into endless difficulties and, ultimately, falls into the vicious cycle of repeated births and deaths.

This path is obtained only through God's Grace. Meeting the Lord is also by His Grace (Gurprasad). Through Grace, one will meet a Saint. By Grace, complete faith develops within one, and by His Grace, one will reach the Sahaj State. Then one is given the key to the Daswa Duar, that is, the tenth door and one's aimless wandering stops; one reaches one's destination, the Ocean of Mercy. For this reason, the saints advice us that, even though one lives the life of a poor man, one should always keep the company of the good souls.

The first step is to have intense sharda or love for Guru Ji. The second step is to attend the Sat Sangat regularly. The third step is to do regular ardas with full faith that God is listening, and the fourth step is to perform good deeds throughout one's life.

When one begins to perform the above divine services, then one can assume that God's Grace is on one. When one becomes a disciple of the Guru or Guruwala, then Guru Ji takes care of one.

Q. What does an Ego represent?

A. Sant Ji: An egoist is a self-opinionated person who moves diametrically away from God's Grace, that is, away from Sach Khand or God's Kingdom, towards Hell or Narak. His thoughts and actions take him away from spiritual light to darkness of abysmal ignorance and, ultimately, separation from God. An egoistic person speaks highly of himself and his actions are inimical of one; his every action and word tends to hurt, and he cares not for anybody in this world but himself.

DAAN

Q. What is the meaning of Daan?

A. Sant Ji: Daan means to give. Guru Amardas Ji has repeatedly said in Gurbani that whatever we are giving, we have taken from somewhere. By giving, we do not lose anything or become deficient. The loss comes only in our mind. Charity was like a flowing river during the lives of the Gurus. Whatsoever kind of wish or desire one came to ask of Guru Ji, such daan would be received from Him. Some people come for wealth, some for health, some for worldly material comfort, while others came for the highest, and that is divine or spiritual knowledge.

ਦਦਾ ਦਾਤਾ ਏਕੁ ਹੈ ਸਭ ਕਉ ਦੇਵਨਹਾਰ ॥
ਦੇਂਦੇ ਤੋਟਿ ਨ ਆਵਈ ਅਗਨਤ ਭਰੇ ਭੰਡਾਰ ॥

The unique Lord is the Bestower, He is the giver to all.
In his giving, there is no stint. Numberless are His brimful stores.

(Sri Guru Granth Sahib Ji 257)

Q. Who is qualified to give paytaa (offering) and who is qualified to receive paytaa?

A. Sant Ji: Bhagwan Krishn gives this guidelines in Bhagawad Gita. When you give something as paytaa to somebody, there should be no desire in your mind for something in return. The person who accepts the paytaa should have no greed or lobh in his mind.

Bhagwan Krishn Ji then says some vak or words which we should make a note of. **What is the real paytaa? It is to do**

sewa or service. What is this sewa? It is to obey the order given to you. This is the highest form of paytaa that anyone can give to his Guru Ji.

Q. What is the meaning of Golak?

A. Sant Ji: The poor man's mouth is known as Guru Ji's Golak. But we have made it into something else. When the so-called golaks which we have in our Gurdwaras are left open, then understand that Satjug has come. Guru Ji's golak should always be unlocked for the benefit of the poor people.

DUKH AND SUKH

Q. What is the cause of dukh or unhappiness?

A. Sant Ji: Jealousy is the cause of unhappiness. Dhirmal was the grandson of Guru Hargobind Ji but he became jealous and landed himself into all kinds of difficulty.The fire of jealousy will continue burning in a jealous person. The reason for becoming jealous is ignorance. Dukhs or unhappiness arise only when we have committed sins. With jealousy our desires increase and difficulties multiply.

A doctor prescribes bitter pills to a patient, or may operate on a person in order to cure him, and the patient has to bear the unpleasantness. In such a way, Bhagat Pralad, Bhagat Dhru, Sri Guru Gobind Singh Sahib Ji and many many others had to bear lots of difficulties during their time on earth. But now, they are immortals unto the end of time - they are revered by everybody. In such instances, dukhs become the medicine. However most people are reluctant to take the medicine of God's Name and alleviate their difficulties; they prefer to live in a state of unhappiness.

Moh or attachment to worldly things is also the cause of Dukhs. Therefore, it would be wise for one to attach oneself to such a Guru who will guide one and protect one to the end. With vichar or contemplation of Gurbani, dukhs will gradually diminish. But vichar will not be possible until and unless one attends regular satsang. When difficulties becomes insurmountable, you will have heard, or have read, or even have seen, that sufferers even resort to committing suicide.

Unhappiness overwhelms one because one's mind is left

without any control, like a wayward elephant. As the elephant can be controlled by a goad, the mind can likewise be chastised with the trishul of Gurshabad. Dukhs depart when the gyan or knowledge of Shabad removes the impurities from the mind.

ਕਰਮ ਖੰਡ ਕੀ ਬਾਣੀ ਜੋਰੁ ॥

The main characteristic of the stage of Grace and blessing is might or power.

(Sri Guru Granth Sahib Ji 8)

ਵਾਹੁ ਵਾਹੁ ਬਾਣੀ ਨਿਰੰਕਾਰ ਹੈ ਤਿਸੁ ਜੇਵਡੁ ਅਵਰੁ ਨ ਕੋਇ ॥

Wah! Wah! (wonderful) are the words which denote the Formless Lord and there is none like Him.

(Sri Guru Granth Sahib Ji 515)

Within the Bani is Power. There is no difference between the Bani and Akal Purukh or God. Bani gives peace to the heart full of sorrow.

Q. What are the types of dukhs or difficulties?

A. Sant Ji: There are two types of dukhs; one type is associated with the mind, and the other involves the body, e.g. sudden pain in any part of the body causing an immediate dukh or difficulty. On the other hand, dukhs of the mind can be overcomed by staying away from manmukhs and by always keeping the company of a Gurmukh.

Q. What is the cause of difficulties and sorrows?

A. Sant Ji: The main cause is to break away from our centre, that is, God. For example: a leaf from a tree breaks away from its centre - branch of the tree - and is blown away to wherever the wind may eventually deposit it.

ਤੇਰਾ ਕੀਆ ਮੀਠਾ ਲਾਗੈ ॥
ਹਰਿ ਨਾਮੁ ਪਦਾਰਥੁ ਨਾਨਕੁ ਮਾਂਗੈ ॥

Thine doings seem sweet unto me.
Nanak craves for the wealth of God's Name.

(Sri Guru Granth Sahib Ji 394)

Guru Arjan Dev Ji was sitting on a hot plate and hot sand was poured on his head, but he remained still attached to his centre. A flower removed from a plant withers away. Light only comes to the bulbs when they are connected to the power-house. The cause of dukhs or unhappiness and sorrow is due to losing the practise of Amritvela, breaking away from Sat Sangat and attaching oneself to the sangat of bungalows, cars and all other material wealth.

Q. What constitutes a state of happiness?

A. Sant Ji: When the balance of mind is in equilibrium or equipoise. The relationship with the Guru Ji is by the way of surat, not by body. By disconnecting from the powerhouse of God, there is total darkness.

Q. Why do we have to go to the Gurdwara?

A. Sant Ji: In order to get peace of mind, sukh or happiness. This, we obtain through God's Grace if we listen to the Kirtan and Katha with one-pointed mind. By regular Sat Sangat the secret of life becomes known to us.

HUNTING

Q. Lots of people say that, since Guru Ji used to hunt animals in the jungle, why can't they do the same?

A. Sant Ji: Guru Ji used to hunt and kill animals to give them salvation from their animal form of life. This is the Grace or Kirpa of Guru Ji on that animal. Guru Ji does not kill without reason. The blessed animal gets everlasting life and freedom from the vicious cycle of births and deaths.

One should never question the Guru; there is no 'why' in sikhi.

ਗੁਰਿ ਕਹਿਆ ਸਾ ਕਾਰ ਕਮਾਵਹੁ ॥
ਗੁਰ ਕੀ ਕਰਣੀ ਕਾਹੇ ਧਾਵਹੁ ॥
Do thou the deed, ordained by the Guru.
Why runneth thou after the Guru's plays, which are inapprehensible?
(Sri Guru Granth Sahib Ji 933)

Mula Khatri was a disciple of Guru Nanak Dev Ji. One day he obtained Guru Ji's permission to visit his family in the village. When he did not return after some time, Guru Ji went to Mula's village. Mula's wife, on seeing Guru Ji approaching told her husband to hide as she feared that Guru Ji would take him away again. Mula, forgetting Guru Ji's teachings, listened to his wife and hid himself in the house.

When Guru Ji enquired for Mula, she replied that he was not present. Guru Ji then said, "All right, since he is not present then he is definitely not present." Mula, then, was bitten by a snake and died.

When Guru Ji uttered such words, Mula's wife begged for

forgiveness, but Guru Ji said that Mula will get salvation only when Guru Ji will come again in his tenth form.

Thus, when Sri Guru Gobind Singh Sahib Ji killed a hare on his way to Nanded, he gave Mula immortality from the birth of that hare into which Mula had fallen.

Q. What is non-violence?

A. Sant Ji: Gurbani tells us that Truth always wins and falsehood loses in the end. Guru Amar Das Ji has said that if a person can learn tolerance, this is an example of non-violence. One does not become spiritually high by birth, but by one's relevant actions. When Guru Nanak Dev Ji was asked who was high, he replied that, without good actions nobody was high.

ਪੁਛਨਿ ਗਲ ਈਮਾਨ ਦੀ ਕਾਜੀ ਮੁਲਾਂ ਇਕਠੇ ਹੋਈ ॥
ਵਡਾ ਸਾਂਗ ਵਰਤਾਇਆ ਲਖਿ ਨ ਸਕੈ ਕੁਦਰਤਿ ਕੋਈ ॥

Qazis and maulvis got together and began discussing religion.
A great fantasy has been created
and no one could understood its mystery.

ਪੁਛਨਿ ਫੋਲਿ ਕਿਤਾਬ ਨੋ ਹਿੰਦੂ ਵਡਾ ਕਿ ਮੁਸਲਮਾਨੋਈ ॥
ਬਾਬਾ ਆਖੇ ਹਾਜੀਆ ਸੁਭਿ ਅਮਲਾ ਬਾਝਹੁ ਦੋਨੋ ਰੋਈ ॥

They asked Baba Nanak Ji to open and search in his book
whether a Hindu is greater or the Muslim.
Baba Nanak Ji replied to the pilgrim Hajis that
without good deeds both will have to weep and wail.

(Vaaran Bhai Gurdas Ji Vaar 1 Pauri 33)

KALJUG

Q. What is Kaljug?

A. Sant Ji: It is the name given to a period of terrible or dreadful kelaysh, dukhs or difficulties. Guru Arjan Dev Ji says in Gurbani, that if he does not meet the Lord for a single ghari (moment), it is like Kaljug to him.

ਇਕ ਘੜੀ ਨ ਮਿਲਤੇ ਤਾ ਕਲਿਜੁਗੁ ਹੋਤਾ ॥

If I meet thee not for a moment then,
the dark ages have dawned for me, says Sri Guru Arjan Dev Sahib Ji.

(Sri Guru Granth Sahib Ji 96)

Kalpana, kelaysh or desires and difficulties are the signs of kaljug. The mind is always disturbed and is full of worries. When one is broken from the Lord, consider it as Kaljug.

Q. How does one know that Kaljug is present in one?

A. Sant Ji: When the mind becomes restless and one does not like to read or contemplate the teachings of Gurbani. When one does not have any inclination to listen to Bani, and Kirtan, and does not feel like attending Sat Sangat. When our mind is wavering between the sikalp and vikalp, that person is temporarily in darkness and is under the influence of Kaljug.

Q. What is Dubda or duality?

A. Sant Ji: The cause of unhappiness is also the duality of mind or dubda. Duality means inability to achieve one-pointedness in thought, always doing one thing and then

another - devoid of concentration.

ਜੋ ਇਸੁ ਮਾਰੇ ਸੋਈ ਸੂਰਾ ॥ ਜੋ ਇਸੁ ਮਾਰੇ ਸੋਈ ਪੂਰਾ ॥
ਜੋ ਇਸੁ ਮਾਰੇ ਤਿਸਹਿ ਵਡਿਆਈ ॥ ਜੋ ਇਸੁ ਮਾਰੇ ਤਿਸ ਕਾ ਦੁਖੁ ਜਾਈ॥੧॥

He, who kills this (dubda or duality) is a hero.
He, who kills it, is perfect.
He, who kills it, obtains glory.
He, who kills it is freed from suffering.

ਐਸਾ ਕੋਇ ਜਿ ਦੁਬਿਧਾ ਮਾਰਿ ਗਵਾਵੈ ॥
ਇਸਹਿ ਮਾਰਿ ਰਾਜ ਜੋਗੁ ਕਮਾਵੈ ॥੧॥ ਰਹਾਉ ॥

Rare is such a person, who kills and casts off his duality.
Killing it, he enjoys the union of the King, the Lord.

ਜੋ ਇਸੁ ਮਾਰੇ ਤਿਸ ਕਉ ਭਉ ਨਾਹਿ ॥ ਜੋ ਇਸੁ ਮਾਰੇ ਸੁ ਨਾਮਿ ਸਮਾਹਿ ॥
ਜੋ ਇਸੁ ਮਾਰੇ ਤਿਸ ਕੀ ਤ੍ਰਿਸਨਾ ਬੁਝੈ ॥ ਜੋ ਇਸੁ ਮਾਰੇ ਸੁ ਦਰਗਹ ਸਿਝੈ॥੨॥

He, who kills it, has conquered fear.
He, who kills it, is absorbed in the Name.
He, who kills it, has his desires quenched.
He, who kills it, is approved in the Lord's Court.

ਜੋ ਇਸੁ ਮਾਰੇ ਸੋ ਧਨਵੰਤਾ ॥ ਜੋ ਇਸੁ ਮਾਰੇ ਸੋ ਪਤਿਵੰਤਾ ॥
ਜੋ ਇਸੁ ਮਾਰੇ ਸੋਈ ਜਤੀ ॥ ਜੋ ਇਸੁ ਮਾਰੇ ਤਿਸੁ ਹੋਵੈ ਗਤੀ ॥੩॥

He, who kills it, becomes (spiritually) wealthy.
He, who kills it, becomes worthy of honour.
He, who kills it, is rendered a celebate.
He, who kills it, attains salvation.

ਜੋ ਇਸੁ ਮਾਰੇ ਤਿਸ ਕਾ ਆਇਆ ਗਨੀ ॥ ਜੋ ਇਸੁ ਮਾਰੇ ਸੁ ਨਿਹਚਲੁ ਧਨੀ॥
ਜੋ ਇਸੁ ਮਾਰੇ ਸੋ ਵਡਭਾਗਾ ॥ ਜੋ ਇਸੁ ਮਾਰੇ ਸੁ ਅਨਦਿਨੁ ਜਾਗਾ ॥੪॥

The advent of him, who kills it, is of account.
He, who kills it, is stable and opulent.
He, who kills it, is indeed very fortunate.

He, who kills it, is wakeful night and day.

ਜੋ ਇਸੁ ਮਾਰੇ ਸੁ ਜੀਵਨ ਮੁਕਤਾ ॥ਜੋ ਇਸੁ ਮਾਰੇ ਤਿਸ ਕੀ ਨਿਰਮਲ ਜੁਗਤਾ॥
ਜੋ ਇਸੁ ਮਾਰੇ ਸੋਈ ਸੁਗਿਆਨੀ ॥ ਜੋ ਇਸੁ ਮਾਰੇ ਸੁ ਸਹਜ ਧਿਆਨੀ ॥੫॥

He, who kills it, is emancipated in life.
He, who kills it, has acquired the pure way of life.
He, who kills it, is good and divine.

He, who kills it, is the visualiser of the Lord.

ਇਸੁ ਮਾਰੀ ਬਿਨੁ ਥਾਇ ਨ ਪਰੈ ॥ ਕੋਟਿ ਕਰਮ ਜਾਪ ਤਪ ਕਰੈ ॥
ਇਸੁ ਮਾਰੀ ਬਿਨੁ ਜਨਮ ਨ ਮਿਟੈ ॥ ਇਸੁ ਮਾਰੀ ਬਿਨੁ ਜਮ ਤੇ ਨਹੀ ਛੁਟੈ॥੬॥

Without killing this love of another, man becomes not acceptable, even though he may perform millions of rituals, worship and austerities.
Without killing it, one's repeated birth ceases not.
Without killing it, man escapes not from death.

ਇਸੁ ਮਾਰੀ ਬਿਨੁ ਗਿਆਨੁ ਨ ਹੋਈ ॥ ਇਸੁ ਮਾਰੀ ਬਿਨੁ ਜੂਠਿ ਨ ਧੋਈ ॥
ਇਸੁ ਮਾਰੀ ਬਿਨੁ ਸਭੁ ਕਿਛੁ ਮੈਲਾ॥ ਇਸ ਮਾਰੀ ਬਿਨੁ ਸਭੁ ਕਿਛੁ ਜਉਲਾ॥੭॥

Without killing it, one obtains not Divine comprehension. Without killing it, impurities are not washed away.
Without killing it, everything remains defiled.
Without killing it, everything is in entanglement.

ਜਾ ਕਉ ਭਏ ਕ੍ਰਿਪਾਲ ਕ੍ਰਿਪਾ ਨਿਧਿ॥ਤਿਸੁ ਭਈ ਖਲਾਸੀ ਹੋਈ ਸਗਲ ਸਿਧਿ॥
ਗੁਰਿ ਦੁਬਿਧਾ ਜਾ ਕੀ ਹੈ ਮਾਰੀ ॥ ਕਹੁ ਨਾਨਕ ਸੋ ਬ੍ਰਹਮ ਬੀਚਾਰੀ ॥੮॥

Unto whom, the treasure of kindness becomes merciful,
he secures release and attains all perfection.
He, whose duality has been destroyed by the Guru,
says Nanak, is the Lord's contemplator.

(Sri Guru Granth Sahib Ji 237)

Q. What is the sign of a sakat, or a person who has broken away from the Lord?

A. Sant Ji: Sakat is the lover or worshipper of Maya (negative power of God). He dislikes or hates singing the praises of the Lord.

ਕਬੀਰ ਸੰਤ ਮੂਏ ਕਿਆ ਰੋਈਐ ਜੋ ਅਪੁਨੇ ਗ੍ਰਿਹਿ ਜਾਇ ॥
ਰੋਵਹੁ ਸਾਕਤ ਬਾਪੁਰੇ ਜੁ ਹਾਟੈ ਹਾਟ ਬਿਕਾਇ ॥੧੬॥

Kabir, why wail at the death of a saint?
He is merely going back to his own Home.
Weep thou for the wretched mammon-worshipper,
who is sold from shop to shop (transmigration of the soul).

(Sri Guru Granth Sahib Ji 1365)

ਕਬੀਰ ਸਾਕਤ ਤੇ ਸੂਕਰ ਭਲਾ ਰਾਖੈ ਆਛਾ ਗਾਉ ॥
ਉਹੁ ਸਾਕਤੁ ਬਪੁਰਾ ਮਰਿ ਗਇਆ ਕੋਇ ਨ ਲੈਹੈ ਨਾਉ ॥

Kabir, better than infidel is a swine, who keeps the village clean.
When he, the wretched materialist dies,
no one ever mentions his name.

(Sri Guru Granth Sahib Ji 1372)

Q. What is the work of Satan?

A. Sant Ji: Satan is the adversary of Truth and Reality, and therefore the opposer and the adversary of God. One should not take food nor drinks in a person's house whose way of life is not according to the teachings of Gurbani.

ਜਾ ਕੀ ਰਹਿਤ ਨ ਜਾਨੀਐ ਗੁਰਮੰਤ੍ਰ ਨਿਹ ਚੀਤ ॥

One who does not follow the code of conduct
(as prescribed by the tenth Master)
and who does not repeat the Gurmantar 'Waheguru',

ਤਾਕਾ ਭੋਜਨੁ ਖਾਇਕੈ ਵਿਸਰੈ ਹਰਿ ਸਿਉ ਪ੍ਰੀਤ ॥

one should not take food from such a person's house.
By doing so one's love for God will go away.

(Rehatnama)

Q. How do we remove evil?

A. Sant Ji: Dadu Ji, the son of Guru Angad Dev Ji, kicked Guru Amar Das Ji. Guru Ji, instead of getting angry, started to massage Dadu Ji's feet. Evil cannot be removed by doing

evil. Filth cannot be removed by more filth but by adopting pureness. One must possess the power to withstand being attacked three consecutive times, but within the mind. If there is enmity inside, yet outside you withstand them, then by this sikalp or thought the power of the mind becomes weak.

Q. Could you please tell us whether sins are destroyed first and then we meet God or, does Waheguru meet us first and then destroys the sins?

A. Sant Ji: We may try our very best but the sins cannot be destroyed by us. We might be able to overcome some sins, but others will take their place. If a ship is perforated with thousands of holes or leaks, which ones can we stop or cover up? Human beings are perforated with crores of sins. How can a human being, in the clutches of lust, anger, greed, ego, jealousy, hatred, and worldly attachments overcome the crores of sins? Sins are destroyed only when Waheguru embraces that human being to his bossom.

For example: Bhai Joga Singh, whose evil desire reached an extreme state. Instead of going to Anandpur Sahib, Joga Singh wandered in the street where women of low morals lived. Joga Singh forgot Sri Guru Gobind Singh Sahib Ji, but Guru Ji sitting in Anandpur Sahib, did not forget Bhai Joga Singh. Guru Ji himself appeared on the streets of ill-fame to save his Sikh. He told Bhai Joga Singh that the time was for Simran (Amritvela) and not for purpose for which Bhai Joga Singh was then wandering in the street.

Q. Some people question, Can Waheguru do anything? Is he dead? Where is His Power or Shakti?

A. Sant Ji: Gurbani gives the answer to these questions:-

ਚਤੁਰ ਦਿਸਾ ਕੀਨੋ ਬਲੁ ਅਪਨਾ ਸਿਰ ਊਪਰਿ ਕਰੁ ਧਾਰਿਓ ॥
ਕ੍ਰਿਪਾ ਕਟਾਖ ਅਵਲੋਕਨੁ ਕੀਨੋ ਦਾਸ ਕਾ ਦੂਖੁ ਬਿਦਾਰਿਓ ॥

The Lord has extended His Might in four directions
and He has put His hand on my head.
Beholding with His eyes of mercy
He has dispelled the pains of His slave.

(Sri Guru Granth Sahib Ji 681)

Q. Could you please say something about the presence of Akal Purukh or Immortal God?

A. Sant Ji: He is always present. In a piece of wood there is latent fire, but it cannot be seen until it is ignited. Just so, God is present in His creation but cannot be seen. His Spirit is present in all matters and gives light to all creation. HE is present in land, sea and air, and in billions of universes; in fact, there is no place where He is not present.

Q. Who is a mahapurush or saint?

A. Sant Ji: One who is accepted by God. Such a person's karams become Amrit. He has no evil desires anymore in him; he distributes Naam wealth to the deserving souls; removes the evil of spiritual ignorance like a surgeon who operates and removes the cataract from the eye to improve

a person's vision. He does not disclose his secrets, just as the sun dispels darkness, such a soul also helps to remove darkness of ignorance and unites long lost souls to their centre - God.

Q. Pir Rukun Din asked Guru Nanak Dev Ji: Who would you call a saint or sant? What are his designations? How can one know without any shadow of doubt that, that person is a saint of the Lord?

A. Sri Guru Nanak Dev Sahib Ji:

1. Such a soul would have realised the Truth or Ultimate Reality.
2. Such a person does not harbour jealousy on hearing praises showered on others.
3. He has no ego or haumai in him - always ready to do service to others.
4. He shuns the five cardinal evils of lust, anger, greed, worldly attachments and ego. His way is the teachings of the Lord. The sleep of evil desires has vanished from him.
5. He does not boast about meeting God or knowing Him.
6. He maintains an indifferent state of mind, be the occasion one of honour or one of disgrace; they do not affect him the least bit.
7. Who sings the praises of the Lord day and night.

Q. What is Kirpa or God's Grace, and how does one know one is receiving it?

A. Sant Ji: Bahadur Shah, the last Moghul Emperor at Delhi asked Sri Guru Gobind Singh Sahib Ji this question and Guru Ji gave the following reply:

When God's Grace falls on a person, such a person will meet a saint. If the Lord showers more Grace, then such a person will meet a Brahmgiani - a knower of the Lord or who is one with the Lord. If still more Grace falls on such a person, then he will always keep the company of Sat Sangat, do regular sewa or service to humanity and do Simran Abhiyas throughout the day.

Q. What is the meaning of perfection in Gurmat?

A. Sant Ji: When one becomes a Khalsa, Brahmgiani, puran or panch as mentioned in Japji Sahib. To become a form of jyot or a ray of light becoming the sun; a droplet of water becoming an ocean. Jyot merges with the Supreme Jyot, and death goes away forever and one becomes a form of Waheguru Ji Himself.

Q. What is the meaning of Amar?

A. Sant Ji: It means to become Immortal. A Sikh can become Amar while living in his mortal body by following the teachings of Sri Guru Granth Sahib Ji. It makes him fearless like his Lord, and then he becomes deathless.

ਇਹੁ ਹਰਿ ਰਸੁ ਪਾਵੈ ਜਨੁ ਕੋਇ ॥
ਅੰਮ੍ਰਿਤੁ ਪੀਵੈ ਅਮਰੁ ਸੋ ਹੋਇ ॥

Some rare one obtains the Divine taste (of God's Name).
But he, who drinks this Nectar, becomes immortal.

(Sri Guru Granth Sahib Ji 287)

Q. What is the desireless state?

A. Sant Ji: When there is no desire in the mind except to see the Almighty Lord. When one does not hanker for anything

present in this creation and only gets attached to one's powerful Creator, then one is in a desireless state of mind.

Q. What is the biggest gift or Dharm?

A. Sant Ji: To unite somebody to his centre, who has broken away from it. It is the highest gift. By breaking from evil ways and go towards goodness. Man's centre is God.

Q. Where is the deficiency which we feel in our lives?

A. Sant Ji: The deficiency is in the mind only, otherwise there is no deficiency anywhere in God's creation.

Q. How is one to become 'mukat' or Immortal?

A. Sant Ji: By getting out of the web of one's karmas.

AIM OF HUMAN LIFE

Q. What is the aim of human life?

A. Sant Ji: To become one with God, or God realisation, or self-realisation; to become immortal or attain eternal life and to get out of the cycle of births and deaths.

Q. What happens if one does not use this life that is blessed by God for self-realisation?

A. Sant Ji: One goes back into the vicious cycle of births and deaths (transmigration of the soul). From an ant to Inder Devta (king of heaven), all are caught up in this cycle of transmigration.

Q. How do we save ourselves from repeated births and deaths?

A. Sant Ji: Our breaths are all limited; they are becoming less day by day. With every breath or swas perform the Lord's Simran.

As Gurbani advises from the letter s (sersa) comes:

1. Swas (breath)
2. Simran (to remember)
3. Sewa (service)
4. Sangat (good company)
5. Sant (saint)
6. Satnam (True Name)

Without Naam there is no escaping from the vicious cycle

of deaths and re-births.

ਕਹੁ ਨਾਨਕ ਇਹੁ ਤਤੁ ਬੀਚਾਰੀ ॥
ਰਾਮ ਨਾਮ ਜਪਿ ਪਾਰਿ ਉਤਾਰੀ ॥੪॥੧੨॥੧੮॥

Says Nanak, I have realised this reality;
That whosoever utters the Lord's Name is emancipated.

(Sri Guru Granth Sahib Ji 740)

ਜਪਹੁ ਤ ਏਕੋ ਨਾਮਾ ॥ ਅਵਰਿ ਨਿਰਾਫਲ ਕਾਮਾ ॥੧॥ਰਹਾਉ॥

Contemplate thou the one Name. Unfruitful are all other affairs.

(Sri Guru Granth Sahib Ji 728)

In Rehraas, it is said:

ਅਵਰਿ ਕਾਜ ਤੇਰੈ ਕਿਤੈ ਨ ਕਾਮ ॥
ਮਿਲੁ ਸਾਧ ਸੰਗਤਿ ਭਜੁ ਕੇਵਲ ਨਾਮ ॥

Doing anything (other than Naam) will be of no avail to you.
Join the congregation of devotees and sing the glory of the Name.

(Sri Guru Granth Sahib Ji 12)

SIKHI

Q. What are the five types of Sikhi?

A. Sant Ji:

1. *Work related* - to become a Sikh to get some work, to keep the beard and hair, and take Amrit for securing a good job. Once the position is attained then to go back to the original state, i.e. to cut the beard and hair.
2. *Dekha Dekhi* - if somebody has taken Amrit, to follow suit without knowing anything about religion and later giving it up.
3. *Hersk Sikhi* - to become a Sikh for some monetary benefit. When somebody who has taken Amrit becomes rich, possess a big bungalow and an expensive car, then to follow suit by taking Amrit with the idea of becoming rich and owning a big bungalow and a car.
4. *Sikhi of Sidek* - a Sikh of contentment. To become a Sikh having full faith in Guru Ji and Gurbani like Bhai Manj Ji, Bhai Mati Das Ji; Bhai Dayala Ji, etc.
5. *Sikhi of Prem or love* - to become a Sikh with intense love for Guru Ji like Sikhs of the calibre of Bhai Saman and Musan, etc.

Q. Who is a Sikh?

A. Sant Ji: The word Sikh means: a disciple. Such a person

embraces the feet of Guru Ji completely with his mind, body and wealth. His primary desire is to gain divine knowledge. By attaching himself to Guru Ji, the Sikh eventually divests himself of the insidious malady of ego. A Sikh, even though he is powerful spiritually, yet he remains serene and exhibits not to the people that he is spiritually so. Although he is an exalted personage, yet he portrays a picture of humility and compassion. He is truly egoless.

Although he, a Sikh, assumes the form of his Guru Ji, yet he does not, even in his thoughts, aspire to be a Guru; his Anand or bliss is to merge himself at the feet of his Guru Ji.

ਗੁਰ ਸਤਿਗੁਰ ਕਾ ਜੋ ਸਿਖੁ ਅਖਾਏ ਸੁ ਭਲਕੇ ਉਠਿ ਹਰਿ ਨਾਮੁ ਧਿਆਵੈ ॥

He, who calls himself the Sikh of the Great True Guru,
should rise early and meditate on God's Name.

ਉਦਮੁ ਕਰੇ ਭਲਕੇ ਪਰਭਾਤੀ ਇਸਨਾਨੁ ਕਰੇ ਅੰਮ੍ਰਿਤ ਸਰਿ ਨਾਵੈ ॥

He should make efforts, early in the morning,
take his bath and complete his ablution in the tank of Nectar.

ਉਪਦੇਸਿ ਗੁਰੂ ਹਰਿ ਹਰਿ ਜਪੁ ਜਾਪੈ ਸਭਿ ਕਿਲਵਿਖ ਪਾਪ ਦੋਖ ਲਹਿ ਜਾਵੈ॥

By repeating the Lord God's Name under Guru's instruction
all his sins, misdeeds and accusation are wiped off.

ਫਿਰਿ ਚੜੈ ਦਿਵਸੁ ਗੁਰਬਾਣੀ ਗਾਵੈ ਬਹਦਿਆ ਉਠਦਿਆ ਹਰਿਨਾਮੁ ਧਿਆਵੈ॥

Following that, at sunrise, he sings Gurbani
and whilst sitting or standing he meditates on God's Name.

ਜੋ ਸਾਸਿ ਗਿਰਾਸਿ ਧਿਆਏ ਮੇਰਾ ਹਰਿ ਹਰਿ ਸੋ ਗੁਰਸਿਖੁ ਗੁਰੂ ਮਨਿ ਭਾਵੈ ॥

The Guru's disciple, who with every breath and morsel,
contemplates over our Lord God, he becomes pleasing to Guru's mind.

ਜਿਸ ਨੋ ਦਇਆਲੁ ਹੋਵੈ ਮੇਰਾ ਸੁਆਮੀ ਤਿਸੁ ਗੁਰਸਿਖ ਗੁਰੂ ਉਪਦੇਸੁ ਸੁਣਾਵੈ॥

He, unto whom our Master becomes merciful,
to that disciple of his, the Guru imparts his instruction.

ਜਨੁ ਨਾਨਕੁ ਧੂੜਿ ਮੰਗੈ ਤਿਸੁ ਗੁਰਸਿਖ ਕੀ
ਜੋ ਆਪਿ ਜਪੈ ਅਵਰਹ ਨਾਮੁ ਜਪਾਵੈ ॥

Servant Nanak, asks for the dust of the feet of that Sikh of the Guru,
who himself contemplates on God's Name
and makes others contemplate too.

(Sri Guru Granth Sahib Ji 305)

Q. Who is a Singh?

A. Sant Ji: A Singh is one who has gained knowledge and has the power or "shakti" to execute it. When a Sikh gets ready for 'Dharam Yud' or religious warfare, a wave of power surges within him. Just like a hungry tiger aroused from his sleep, prowling in search of food when his attention is alerted by the presence of prey, and power wells up within it. When such power wells up within a Sikh, he is called a Singh.

Q. What is the greatness of the panj pyares?

A. Sant Ji:

1. *Bhai Daya Singh Ji*

From His name we get this understanding that we should always be merciful.

ਅਠਸਠਿ ਤੀਰਥ ਸਗਲ ਪੁੰਨ ਜੀਅ ਦਇਆ ਪਰਵਾਨੁ ॥
ਜਿਸ ਨੋ ਦੇਵੈ ਦਇਆ ਕਰਿ ਸੋਈ ਪੁਰਖੁ ਸੁਜਾਨੁ ॥

To take pity on the sentient beings is more acceptable than to bathe at the sixty-eight places of pilgrimage and to give all alms.

(Sri Guru Granth Sahib Ji 136)

Tulsi Das Ji also says that mercy is the root of Dharam or Religion.

2. *Bhai Dharam Singh Ji*

With mercy, Dharma comes in. A man without mercy, is a man without religion.

ਧੌਲੁ ਧਰਮੁ ਦਇਆ ਕਾ ਪੂਤੁ ॥
ਸੰਤੋਖੁ ਥਾਪਿ ਰਖਿਆ ਜਿਨਿ ਸੂਤਿ ॥

The mythical bull is piety, the offspring of compassion, which is patiently holding the earth in order.

(Sri Guru Granth Sahib Ji 3)

3. Bhai Himmat Singh Ji

With the above two qualities of Daya and Dharam, the third quality of power or Himmat comes in and this helps in stopping the evil deeds.

4. Bhai Mokhem Singh Ji

With the presence of the above three qualities in a Sikh, he then does not become a weakling anymore but generates spiritual strength (Mokhem).

5. Bhai Sahib Singh Ji

With the above four qualities in him, the Sikh then merges with his Sahib or Master. He assumes the form of the Sahib.

ਖ਼ਾਲਸਾ ਮੇਰੋ ਰੂਪ ਹੈ ਖ਼ਾਸ ॥ ਖ਼ਾਲਸੇ ਮਹਿ ਹੌਂ ਕਰੌਂ ਨਿਵਾਸ ॥

Khalsa is my special form. In Khalsa, I reside.

(Sarab Loh Granth - Sri Guru Gobind Singh Sahib Ji)

When you perform the ardas keep in mind the above five qualities of the five pyares.

Q. What is rehni of a Guru's Sikh?

A. Sant Ji: By rehni we mean code of conduct that a Sikh of the Guru has to follow. First of all, a Sikh has to take Amrit from the five pyares and then should walk in their teachings,

which is the teachings of Guru Ji himself. To get parampad or become deathless; the root of Sikhi is in the teachings or bachan of Guru Ji. Bachan should be regarded as a form of Guru Ji. One who earns the Bachan of Guru Ji receives God's Grace and blessings. One should wake up at Amritvela, have a bath to freshen the body and sit still in an isolated and peaceful place. In this sitting posture, sit in remembrance of God. Keep Guru Ji in your dhian and merge your surat with the Shabad.

Guru Ji's work is to advice; a Sikh's duty is to follow the advice throughout his life. Sometimes Guru Ji orders, then the Sikh has to obey that order and earn Guru Ji's bachan. That is the rehni of a Sikh.

ਮੰਨੈ ਸਗਲ ਭਵਣ ਕੀ ਸੁਧਿ ॥

By truly believing in God's Name
the knowledge of all spheres is acquired.

(Sri Guru Granth Sahib Ji 3)

Q. Could you please say something about the five kakars?

A. Sant Ji: The five kakars are not only the uniform of a Sikh, but they also represent the reflections of our inner life. **It is not a request, but an order of Guru Ji to keep the five kakars.**

There are many benefits to be derived from these five kakars given to us by our Guru Ji. They are the outward signs of the five inner gunns or good qualities.

Q. What are these five kakars?

A. Sant Ji:

1. *Kachera (under-pants)* - represents the sign of chastity in

a person.

2. Kara (iron-bangle) - the sign of santokh or contentment. It also warns us to keep away from tamogunn or evil ways.

3. Kanga (comb) - to keep ourselves clean and pure in mind and body and live a life of purity away from evil deeds. The cleaning of our hair twice daily represents our inherent cleanliness and purity, and the removal of dead hairs in the process denotes our discarding the evil within us - dead hairs representing fallen evils no longer residing within us.

4. Kirpan (Sword) - is a sign of self respect, bravery and strength. It represents Kirpa or Grace of God. It is the power or Shakti of God. Sri Guru Gobind Singh Sahib Ji says that one of his forms is the Kirpan or Sword, and his darshan can be obtained in it.

5. Kesh (Natural Hair) - unshorned and untrimmed, it gives a person a holy appearance and it signifies complete submission to God.

ਨਾਪਾਕ ਪਾਕੁ ਕਰਿ ਹਦੂਰਿ ਹਦੀਸਾ
ਸਾਬਤ ਸੂਰਤਿ ਦਸਤਾਰ ਸਿਰਾ ॥੧੨॥

Let thy body be complete, with a turban on thy head.

(Sri Guru Granth Sahib Ji 1084)

To keep away from the five kakars is to give Guru Ji a bidawa or to say that we are not his Sikhs.

Q. Can five amritdhari women (pyaris) give amrit to the new initiates in Guru Ji's house?

A. Sant Ji: They could only give if they had taken the right from Guru Gobind Rai Ji (before he became Sri Guru Gobind Singh Sahib Ji) on that fateful day at Anandpur Sahib when

he unsheathed his shining sword and asked for the heads instead of horses, silver and gold. They did not make use of the opportunity given to them by him.

Q. What is the importance of keeping hair?

A. Sant Ji: The rishis, fikirs, sadhus, pirs and prophets of olden days had considered hair as an important part of the body. When people who love God finally saw Him face to face in His Sargun form they said that He had very beautiful hair.

ਤੇਰੇ ਬੰਕੇ ਲੋਇਣ ਦੰਤ ਰੀਸਾਲਾ ॥
ਸੋਹਣੇ ਨਕ ਜਿਨ ਲੰਮੜੇ ਵਾਲਾ ॥

Beauteous are Thy eyes and relish giving Thy teeth.
Thou art the Lord, who has graceful nose and long hair.

(Sri Guru Granth Sahib Ji 567)

ਨਿਰਹਾਰੀ ਕੇਸਵ ਨਿਰਵੈਰਾ ॥
ਕੋਟਿ ਜਨਾ ਜਾ ਕੇ ਪੂਜਹਿ ਪੈਰਾ ॥

Non-eater, beautifully haired and uninimical is the Lord.
Whose feet millions of men adore.

(Sri Guru Granth Sahib Ji 98)

Even Prophet Muhammed had long hair on his head, and a flowing beard. God has created man after his own image. Sri Guru Gobind Singh Sahib Ji says that Khalsa is his own form.

ਖ਼ਾਲਸਾ ਮੇਰੋ ਰੂਪ ਹੈ ਖ਼ਾਸ ॥
ਖ਼ਾਲਸੇ ਮਹਿ ਹੌਂ ਕਰੌਂ ਨਿਵਾਸ ॥

Khalsa is my special form.
In Khalsa, I reside.

(Sarab Loh Granth - Sri Guru Gobind Singh Sahib Ji)

When Sri Guru Gobind Singh Sahib Ji was pleased with

anybody, he used to give that person some hairs from his kanga (comb) (like what he gave Budhu Shah). Hair should always be given due respect; hair gives a person Godly look and protects the spiritual light which is present in a person. All the Hindu Devtas had hair on their head, even Brahma, Vishnu and Shiva Ji. In the older religious books of the Hindus (Vedas), the importance of the hair has been given prominence, especially in Rig Veda. Hindus themselves do not trim their hair during the periods of worship and religious ceremonies associated with their departed ancestors.

In our ardas also, we ask the Lord to let us live and die with our hair intact on our body.

ਕਬੀਰ ਮਨੁ ਮੂੰਡਿਆ ਨਹੀ ਕੇਸ ਮੁੰਡਾਏ ਕਾਂਇ ॥
ਜੋ ਕਿਛੁ ਕੀਆ ਸੋ ਮਨ ਕੀਆ ਮੂੰਡਾ ਮੂੰਡੁ ਅਜਾਂਇ ॥੧੦੧॥

Kabir, thou hast shaved not thy mind, why shaveth thou thy hair?
What ever is done, that is done by the mind,
so vain is thy shaving the head.

(Sri Guru Granth Sahib Ji 1369)

In the old testament of the Bible, there is a story of Samson whose power and strength was in his hair. When his long flowing hair was cut off through deceit by Delilah, he lost all his strength and was captured by his enemies and put in prison. During his imprisonment, his foes forgot that his hair could grow again. He regained his strength with dire consequences to his enemies. When he had the hair on his head he could single-handedly fight the armies sent by his enemies.

Q. Why do you carry a Sword?

A. Sant Ji: It is the symbol of Divine Power. It gives power to man. Man cannot become a weakling. With the sword

the presence of God is felt by the person. It also signifies Kirpa or Grace of God. So, the sword signifies power and strength. Guru Ji's sword is like a mala for his Sikhs. Bhakti Ras gives rise to Bir Ras or spiritual strength in a person. Thus, an immortal spirit is born in a person.

ਸੁਖ ਸੰਤਾ ਕਰਣੰ ਦੁਰਮਤਿ ਦਰਣੰ ਕਿਲਬਿਖ ਹਰਣੰ ਅਸ ਸਰਣੰ ॥
ਜੈ ਜੈ ਜਗ ਕਾਰਣ ਸ੍ਰਿਸਟ ਉਬਾਰਣ ਮਮ ਪ੍ਰਤਿਪਾਰਣ ਜੈ ਤੇਗੰ ॥

Sword gives sukh to the saints, destroys evil desires of the mind,
destroys sins, I am in the sanctuary of such a sword.
Sword is the cause of the creation, saves the creation,
it preserves me also, the victory is always of the sword.

(Dasam Granth - Sri Guru Gobind Singh Sahib Ji)

SAROPAH

Q. What is a saropah (Robe of Honour)?

A. Sant Ji: This is a Parsi word. It means a covering or garment that covers a physical body from head to feet. In English, this is known as the Robe of Honour. Giving saropah to a person means to give such a person respect and blessings. In Gurbani, this word has been mentioned in the following hymns.

ਪਹਿਰਿ ਸਿਰਪਾਉ ਸੇਵਕ ਜਨ ਮੇਲੇ ਨਾਨਕ ਪ੍ਰਗਟ ਪਹਾਰੇ ॥

The Lord dressed me with the robe of honour, blended me,
His attending slave, with Himself,
and Nanak became renowned in the world.

(Sri Guru Granth Sahib Ji 631)

ਭਗਤਿ ਸਿਰਪਾਉ ਦੀਓ ਜਨ ਅਪੁਨੇ ਪ੍ਰਤਾਪੁ ਨਾਨਕ ਪ੍ਰਭ ਜਾਤਾ ॥

The Lord blesses His devoted slave with the robe of honour.
O' Nanak, in this way the glory of the Lord became manifest.

(Sri Guru Granth Sahib Ji 631)

ਭਗਤ ਜਨਾ ਕਾ ਲੂਗਰਾ ਓਢਿ ਨਗਨ ਨ ਹੋਈ ॥
ਸਾਕਤ ਸਿਰਪਾਉ ਰੇਸਮੀ ਪਹਿਰਤ ਪਤਿ ਖੋਈ ॥੩॥

Wearing the old blanket of the pious person,
the mortal becomes not naked.
He loses his honour by putting on the silken raiment
of the mammon-worshipper.

(Sri Guru Granth Sahib Ji 811)

ਸਦਾ ਅਨੰਦੁ ਕਰੇ ਆਨੰਦੀ ਜਿਸੁ ਸਿਰਪਾਉ ਪਇਆ ਗਲਿ ਖਾਸਾ ਹੇ ॥੧੩॥

He, the enjoyer, who is dressed with the good robe of honour,
ever makes merry.

(Sri Guru Granth Sahib Ji 1073)

Q. What are the five 'sarowars' in Amritsar?

A. Sant Ji:

1. Amrit Sar (Ramdas)
2. Santokh Sar
3. Ram Sar
4. Kaul Sar
5. Bibek Sar

Q. Give the names of the five Singhs whom Sri Guru Gobind Singh Sahib Ji sent to Kashi for studies?

A. Sant Ji:

1. Ram Singh Ji
2. Karam Singh Ji
3. Ganda Singh Ji
4. Vir Singh Ji
5. Sohba Singh Ji

Q. What are the Five types of Shabad?

A. Sant Ji:

1. Tat
2. Chak
3. Suthir
4. Teghan
5. Naad

Q. What are the Daevi (divine, celestial) gunns(qualities)?

A. Sant Ji:

1. Sat (Truth)
2. Santokh (Contentment)
3. Dhiraj (Patience)
4. Dharam (Religion)
5. Vichar (Contemplation)

Q. What are the five Sukham (subtle) tats?

A. Sant Ji:

1. Seetal tat (coldness)
2. Perkash tat (light)
3. Sma tat (identical, similar)
4. Dhiraj tat (patience, endurance, forbearance)
5. Asang tat (neutral, non-attachment)

Q. What are the five Shabads of the Jogis?

A. Sant Ji:

1. Mant
2. Nindak
3. Kengri
4. Murli
5. Vena Sant Attar Singh Ji

Q. What is the maryada to be followed by the Brahm Vidya Niketan you have started in Malaysia?

A. Sant Ji: There is only one maryada (which will last till the end of time) given to us by the father of the Khalsa Panth at Dam Dama Sahib. Guru Ji gave this maryada (code of conduct) to Bhai Mani Singh Ji, Baba Deep Singh Ji and to 46 other Sikhs. He himself taught them the Sri Guru Granth Ji with its deep and profound meanings. He then told Bhai Mani Singh Ji to go to Amritsar and continue the teachings there. That institution or Taksal is known as Bhai Mani Singh Ji Taksal today. Baba Deep Singh Ji was told to stay at Dam Dama Sahib and to continue with his teachings at the Taksal there. This eventually became known as the Dam Dami Taksal. These taksals have produced prominent Sikhs, among them Sant Attar Singh Ji Mustuana, Dr. Vir Singh Ji, and many others.

THE WAY TO ESTABLISH PERMANENT PEACE

Address by Sant Teja Singh Ji M.A.,LL.B.,(Punjab), A.M.Harvard(U.S.A.) of NANAKSAR SAHIB, Chima, Sangrur, Punjab, India on the occasion of the EIGHTH CONGRESS OF RELIGIONS for the World Peace, organized by ANANAI-KYO, Shimizu City, Japan, 1956.

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥
ੴ ਸਤਿ ਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਨਿਰਭਉ ਨਿਰਵੈਰੁ
ਅਕਾਲ ਮੂਰਤਿ ਅਜੂਨੀ ਸੈਭੰ ਗੁਰ ਪ੍ਰਸਾਦਿ ॥
॥ ਜਪੁ ॥
ਆਦਿ ਸਚੁ ਜੁਗਾਦਿ ਸਚੁ ॥
ਹੈ ਭੀ ਸਚੁ ਨਾਨਕ ਹੋਸੀ ਭੀ ਸਚੁ ॥੧॥
Ik Onkar Satgur Prasad.
Ik Onkar Satnam Karta Purukh, Nirbho Nirvair
Akal Moorat Ajuni Saibhang Gurprasad
Jap
Ad Sach Jugad Sach
Hai Bhee Sach Nanak Hosi Bhee Sach.

There is but one all embracing and all-powerful Divinity, who manifests Himself first in the shape of the Word, and then through the whole created universe. He is One-in-All and All-in-One. He is the Eternal Reality and His Name is also Eternal. He is the Creator and has the power of Independent self-creation. (He can create everything by Himself). He is above all fear, and above all enmity. He is a deathless Being, is Immortal and is free from birth and rebirth. He is self-existent and the fountainhead of all motive force in

the universe. He can be Realized through the Satguru (One who has realized the Divine within and has become God-Conscious). Sayeth Nanak, O' Searcher after Truth meditate on the Name, Waheguru, God the Boundless Divine Reality, the remover of the veil of ignorance from the human mind, who was true and self existent before creation, was true through all the ages (Yugas), is true now, and shall be true and self existent for all times to come. Religion is a subjective research. It is as scientific, nay more exact in its realisation than the objective research called science. The whole material World is the manifestation of the Eternal Divine. In other words, the whole physical World is the physical frame of God. The scientific research deals with this frame. For long science groped in darkness and classified matter and spirit as two distinct things but now its ultimate research has found in the words of:

J.S. Haldane:

"The material world which has been taken for a World of blind mechanism; is in reality a spiritual World, seen very partially and imperfectly. The only real world is the Spiritual World. The truth is that not matter, not force, not any physical thing, but mind and personality is the central fact of the universe. This is now supported by all advanced physicists."

Albert Einstein:

"I believe in God, the God of Spenoiza, who reveals Himself in the Orderly harmony of the universe. I believe that intelligence is manifested throughout all nature."

Kirtley F. Mather:

"For several decades the results of scientific investigation appeared to be leading directly towards a mechanic explanation of the nature of cosmic energy. All that has changed in the last few years. We now know that the latest of the analysis of material objects, when we penetrate as far as we may into the secret of the nature of things, gives no wholly different impression from that which our

fathers had a generation ago. The nearest approach we have thus far made to the ultimate in our analysis of matter and of energy, indicates that the universal reality is mind. Matter becomes simply an expression of mind. This represents my belief about God. It leads naturally to a statement about personality. For me God is everything in the universe that tends to produce a fine personality in a human being."

Unfortunately, the real looking within and the realization of the Divine in the human heart has been neglected by most of the religious cults. Rituals and forms have taken the first place, and the essentials of the Divine research, meditation on divine Name, daily Kirtan (singing hymns in the Divine praise), practice of the Religious Truths in our daily life, have been relegated to a secondary one. It is the duty of all religionists to come on a common platform and give to the World the message so simply and forcefully given by Guru Arjan (the fifth Guru Nanak) in His Sukhmani Sahib (Jewel of Peace Attonement): "The purest and the highest Dharma (Religion) is Meditation on the Divine Name and the performance of righteous and unselfish actions in our daily life."

The way to this World Federation of Religions has been paved by Guru Arjan Dev Ji, by bringing on the same spiritual platform all those who meditated on the Divine Name, without any distinction of Caste, Creed, Race or Colour on the land of Hindustan. Not only He brings them on the same stage as equal co-partners in the Spiritual Realm, but He also demonstrates scientifically for the first time in the History of Religion, that the Sphere of God Consciousness or the Realization of the Divine within is a real permanent and fixed stage, which a Searcher after Truth can reach if he sincerely carries on the research and goes on the path of Devotion and prayer without falling into pitfalls which come

in the way of this long and arduous journey.

In the first stage of one's devotional career, worldly fame and success naturally comes to him. If he is puffed up by this, he falls into the pit of pride. If, however, in deep humility and meekness he goes on and thinks that all fame and success is God's, then occult powers begin developing in him. Ridhi and Sidhi knock at his door. People are attracted to him with all kinds of offerings in money and kind. If he begins using them for his personal comforts only, then further progress is stopped. If, however, he spends them for unselfish service of mankind in any shape or form then he reaches the stage of Sidhi, whatever he speaks out comes to pass.

This stage is the most slippery one in the Path of Divine Realization. People flock to him for the attainment of worldly ends and ask for his blessings. If he begins doing so, he stops all further progress and fritters away the power he has so far attained.

If, however, he keeps his power under control, he reaches the stage of knowledge. Past and future open to him and he gets a Vision of the immensity of this universe. Then he humbly falls down on his knees and feels in the words of Isaac Newton that he is only picking pebbles on the shores of the boundless ocean of the all pervading Divine Mind. In this frame of mind God's Grace descends upon him and he becomes at one with the One-in-All and the All-in-One.

When collecting the sacred hymns of the first four Gurus (Guru Nanak, Angad, Amardass and Guru Ramdass) in the Guru Granth Sahib, the Holy Scripture of the Sikhs, Guru Arjan has side by side with His own hymns and those of the first four Gurus, placed the hymns of all Bhagats of the 15th

Century who followed the path of devotion and prayer and realized the Divine within.

These Bhagats belonged to all Classes and Religions, and in the beginning followed the rites and rituals of their own sect, but as they went on, all rituals and forms dropped away and they all with one voice proclaimed same Truth, the Existence and the Realization of an all pervading and all embracing Divine Reality, the One-in-All and All-in-One. Thus, establishing once for all that the Sphere of God Consciousness is a live Realization, and he who honestly searches after it in meek humility, and keeps the company of God Conscious persons reaches it.

Here I will take seven of these Bhagats and give their final experiences in their own words:

1. Ramanand Ji, was a God Brahman and a Vaishnava. He was an extreme devotee of outward cleanliness and ritualism. He started as a worshipper of Krishna Moorti, then took to meditation on Ram (the all-pervading). Being, an honest searcher after truth, he went on his way of meditation and prayer and ultimately reached the stage which is given in his own words:

ਰਾਮਾਨੰਦ ਜੀ ਘਰੁ ੧ ॥
ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥
ਕਤ ਜਾਈਐ ਰੇ ਘਰ ਲਾਗੋ ਰੰਗੁ॥
ਮੇਰਾ ਚਿਤੁ ਨ ਚਲੈ ਮਨੁ ਭਇਓ ਪੰਗੁ ॥੧॥ਰਹਾਉ॥

Basant Ramanand Ji .
Where shall I go
now that I have realized the source of love and bliss is in my own heart?
My mind now does not wander;
it has found it's heaven of peace and bliss.

ਏਕ ਦਿਵਸ ਮਨ ਭਈ ਉਮੰਗ ॥ ਘਸਿ ਚੰਦਨ ਚੋਆ ਬਹੁ ਸੁਗੰਧ ॥
ਪੂਜਨ ਚਾਲੀ ਬ੍ਰਹਮ ਠਾਇ ॥ ਸੋ ਬ੍ਰਹਮੁ ਬਤਾਇਓ ਗੁਰ ਮਨ ਹੀ ਮਾਹਿ ॥੧॥

One day a desire to go to the temple arose in my mind.
I rubbed sandalwood with water and made a paste of it, took rose water and all kinds of Scents
and started for the temple of God.
But now the Guru has made me realize the Divine in my own heart .

ਜਹਾ ਜਾਈਐ ਤਹ ਜਲ ਪਖਾਨ ॥ ਤੂ ਪੂਰਿ ਰਹਿਓ ਹੈ ਸਭ ਸਮਾਨ ॥
ਬੇਦ ਪੁਰਾਨ ਸਭ ਦੇਖੇ ਜੋਇ ॥ ਊਹਾਂ ਤਉ ਜਾਈਐ ਜਉ ਈਹਾਂ ਨ ਹੋਇ ॥੨॥

Whenever I go to temples I only see water and stone images,
but Thou O' Lord art all pervading.
I have closely studied the Vedas and the Puranas in the search of God.
However, there is no need of going to them.
He is a live reality in the human heart.

ਸਤਿਗੁਰ ਮੈ ਬਲਿਹਾਰੀ ਤੋਰ ॥ ਜਿਨਿ ਸਕਲ ਬਿਕਲ ਭ੍ਰਮ ਕਾਟੇ ਮੋਰ ॥
ਰਾਮਾਨੰਦ ਸੁਆਮੀ ਰਮਤ ਬ੍ਰਹਮ ॥ ਗੁਰ ਕਾ ਸਬਦੁ ਕਾਟੈ ਕੋਟਿ ਕਰਮ॥੩॥੧॥

O' my Satguru, I am a sacrifice unto Thee. You have completely uprooted all my doubts and fears. Ramanand Swami now realizes that all pervading Divine. The meditation on the Gurmantra Ram, given to me by the Guru has freed me from the shackles of all past Karmas.

(Sri Guru Granth Sahib Ji 1195)

2. Bhagat Kabir Ji was a weaver by Caste. He was a disciple of Ramanand. He meditated on the all pervading Ram and was known as the greatest Bhagat of his time, a Brahm Giani who felt the whole universe as a manifestation of the Divine and saw God in everything, which he in his own words puts thus: -

ਪ੍ਰਭਾਤੀ ॥
ਅਵਲਿ ਅਲਹ ਨੂਰੁ ਉਪਾਇਆ ਕੁਦਰਤਿ ਕੇ ਸਭ ਬੰਦੇ ॥
ਏਕ ਨੂਰ ਤੇ ਸਭੁ ਜਗੁ ਉਪਜਿਆ ਕਉਨ ਭਲੇ ਕੋ ਮੰਦੇ ॥੧॥

The first manifestation of Allah was light,
and then nature evolved all mankind.
The whole created universe sprang up from One Divine Light,
then whom shall we call good and whom bad (high or low).

ਲੋਗਾ ਭਰਮਿ ਨ ਭੂਲਹੁ ਭਾਈ ॥
ਖਾਲਿਕੁ ਖਲਕ ਖਲਕ ਮਹਿ ਖਾਲਿਕੁ ਪੂਰਿ ਰਹਿਓ ਸ੍ਰਬ ਠਾਂਈ ॥੧॥ਰਹਾਉ॥

O' man do not lose yourself in false doubts.
He is the One-in-All and the All-in-One
and pervades the whole creation.
The Creator is in His universe and the universe in Him.

ਮਾਟੀ ਏਕ ਅਨੇਕ ਭਾਂਤਿ ਕਰਿ ਸਾਜੀ ਸਾਜਨਹਾਰੈ ॥
ਨਾ ਕਛੁ ਪੋਚ ਮਾਟੀ ਕੇ ਭਾਂਡੇ ਨਾ ਕਛੁ ਪੋਚ ਕੁੰਭਾਰੈ ॥੨॥

Like to a potter, He has created all kinds of forms and species,
from one common clay (Panch Tat).
Both the created forms and the Creator are natural and faultless.

ਸਭ ਮਹਿ ਸਚਾ ਏਕੋ ਸੋਈ ਤਿਸ ਕਾ ਕੀਆ ਸਭੁ ਕਛੁ ਹੋਈ ॥
ਹੁਕਮੁ ਪਛਾਨੈ ਸੁ ਏਕੋ ਜਾਨੈ ਬੰਦਾ ਕਹੀਐ ਸੋਈ ॥੩॥

The same Divine Reality pervades all the created things
and He is the sole Creator.
He who intunes himself with the Divine Law,
realizes the One everlasting Godhead.
Such a person has the right to be called a man
(an ideal man who has reached the goal of true manhood).

ਅਲਹੁ ਅਲਖੁ ਨ ਜਾਈ ਲਖਿਆ ਗੁਰਿ ਗੁੜੁ ਦੀਨਾ ਮੀਠਾ ॥
ਕਹਿ ਕਬੀਰ ਮੇਰੀ ਸੰਕਾ ਨਾਸੀ ਸਰਬ ਨਿਰੰਜਨੁ ਡੀਠਾ ॥੪॥੩॥

The all pervading Formless Divine Reality cannot be realized
intellectually. The Guru (God Conscious guide) has given me the Sweet
Divine Name, whose taste, like a dumb person
I can feel but cannot express in words.
Sayeth Kabir, all my doubts have been removed and I see the Divine
everywhere through and through the whole-created universe.

3. Namdev Ji a Maharashtrian Bhagat (a Devotee of Gobind), was a washerman, dyer and calico printer. He started his devotional career as an idol worshipper, but being a true and non-sophisticated searcher after the Eternal Divine, reached the stage of Self-Realization. He says:

ਸਭੈ ਘਟ ਰਾਮੁ ਬੋਲੈ ਰਾਮਾ ਬੋਲੈ ॥ ਰਾਮ ਬਿਨਾ ਕੋ ਬੋਲੈ ਰੇ ॥੧॥ ਰਹਾਉ ॥

Ram speaks through all the created frames (bodies).
None else but Ram speaks.

ਏਕਲ ਮਾਟੀ ਕੁੰਜਰ ਚੀਟੀ ਭਾਜਨ ਹੈਂ ਬਹੁ ਨਾਨਾ ਰੇ ॥

From an ant to an elephant all variegated forms have been created out of one clay (composite of five elements).

ਅਸਥਾਵਰ ਜੰਗਮ ਕੀਟ ਪਤੰਗਮ ਘਟਿ ਘਟਿ ਰਾਮੁ ਸਮਾਨਾ ਰੇ ॥੧॥

Ram pervades through the material Kingdom, the creatures which walk on their legs, the worms and the insects and the birds flying in the air. It is He who moves in them.

ਏਕਲ ਚਿੰਤਾ ਰਾਖੁ ਅਨੰਤਾ ਅਉਰ ਤਜਹੁ ਸਭ ਆਸਾ ਰੇ ॥

Then O' man give up all attachments to the worldly things and rising above all desires, ever keep the mind fixed on the Divine Name.

ਪ੍ਰਣਵੈ ਨਾਮਾ ਭਏ ਨਿਹਕਾਮਾ ਕੋ ਠਾਕੁਰੁ ਕੋ ਦਾਸਾ ਰੇ ॥੨॥੩॥

Then sayeth Namdev in deep humility and meekness, thou shalt become a selfless searcher after Truth and become One with Him. The worshipper and the worshipped Divinity shall blend into each other.

4. Sheik Farid or Sheik Brahm was a Mohammedan searcher after Truth. He followed the rites and rituals of his religion and was very strict in saying his Namaz (Mohammedan Prayer) five times a day. He meditated every morning on Allah. Being a true and honest seeker he reached the conclusion that God existed in the hearts of all men and if one really wishes to realize Him, he should not hurt the feelings of anyone. In his own words Sheik Farid says:

ਇਕੁ ਫਿਕਾ ਨ ਗਾਲਾਇ ਸਭਨਾ ਮੈ ਸਚਾ ਧਣੀ ॥
ਹਿਆਉ ਨ ਕੈਹੀ ਠਾਹਿ ਮਾਣਕ ਸਭ ਅਮੋਲਵੇ ॥੧੨੯॥

ਸਭਨਾ ਮਨ ਮਾਣਿਕ ਠਾਹਣੁ ਮੂਲਿ ਮਚਾਂਗਵਾ ॥
ਜੇ ਤਉ ਪਿਰੀਆ ਦੀ ਸਿਕ ਹਿਆਉ ਨ ਠਾਹੇ ਕਹੀ ਦਾ ॥੧੩੦॥

"Do not speak rudely to any one,
as the same Divine Master dwells in the hearts of all.
Do not break the heart of any one,
as every heart is a priceless jewel in the Divine Realm.
The hearts of all are priceless jewels of Peace and Bliss.
You should never give them a blow by word, deed or action.
If you long for the Realization of the Divine Reality,
then do not give a rude shock to the heart of any one."

5. **Bhikhan Ji** was also a Mohammedan Saint. He meditated on the Divine Name and expressed his final realization in the following words:

ਐਸਾ ਨਾਮੁ ਰਤਨੁ ਨਿਰਮੋਲਕੁ ਪੁੰਨਿ ਪਦਾਰਥੁ ਪਾਇਆ ॥
ਅਨਿਕ ਜਤਨ ਕਰਿ ਹਿਰਦੈ ਰਾਖਿਆ ਰਤਨੁ ਨ ਛਪੈ ਛਪਾਇਆ ॥੧॥
ਹਰਿ ਗੁਨ ਕਹਤੇ ਕਹਨੁ ਨ ਜਾਈ ॥
ਜੈਸੇ ਗੂੰਗੇ ਕੀ ਮਿਠਿਆਈ ॥੧॥ ਰਹਾਉ ॥
ਰਸਨਾ ਰਮਤ ਸੁਨਤ ਸੁਖੁ ਸ੍ਰਵਨਾ ਚਿਤ ਚੇਤੇ ਸੁਖੁ ਹੋਈ ॥
ਕਹੁ ਭੀਖਨ ਦੁਇ ਨੈਨ ਸੰਤੋਖੇ ਜਹ ਦੇਖਾਂ ਤਹ ਸੋਈ ॥੨॥੨॥

The priceless jewel of the Divine Name
has been bestowed upon me as a reward of my good karmas.
It has found a permanent place in my heart.
Inspite of my efforts to hide, its glory shines forth on my forehead
and radiates through the whole of my frame.
The Divine attributes and His praises cannot be expressed in words.
It is just like a dumb person who enjoys dainty sweets,
but cannot find words for telling what he experiences.
By meditating on the Divine Name with my tongue
and hearing it with my ears and fixing it in my mind,
I have attained a state of permanent bliss.
Sayeth Bhikhan, my eyes have awakened to the Divine Glory
and I see Him everywhere.

6. **Ravdass Ji**, a cobbler by profession devotes himself to

meditation on Ram, the all pervading, and attains the stage of Enlightenment. High caste brahmins fall down at his feet to receive his blessings and get the gift of the Divine Name. The stage of mind which he reached is given here in his own words:

ਬੇਗਮ ਪੁਰਾ ਸਹਰ ਕੋ ਨਾਉ ॥
ਦੂਖੁ ਅੰਦੋਹੁ ਨਹੀ ਤਿਹਿ ਠਾਉ ॥
ਨਾਂ ਤਸਵੀਸ ਖਿਰਾਜੁ ਨ ਮਾਲੁ ॥
ਖਉਫੁ ਨ ਖਤਾ ਨ ਤਰਸੁ ਜਵਾਲੁ ॥੧॥
ਅਬ ਮੋਹਿ ਖੂਬ ਵਤਨ ਗਹ ਪਾਈ ॥
ਊਹਾਂ ਖੈਰਿ ਸਦਾ ਮੇਰੇ ਭਾਈ ॥੧॥ਰਹਾਉ॥
ਕਾਇਮੁ ਦਾਇਮੁ ਸਦਾ ਪਾਤਿਸਾਹੀ ॥
ਦੋਮ ਨ ਸੇਮ ਏਕ ਸੋ ਆਹੀ ॥
ਆਬਾਦਾਨੁ ਸਦਾ ਮਸਹੂਰ ॥
ਊਹਾਂ ਗਨੀ ਬਸਹਿ ਮਾਮੂਰ ॥੨॥
ਤਿਉ ਤਿਉ ਸੈਲ ਕਰਹਿ ਜਿਉ ਭਾਵੈ ॥
ਮਹਰਮ ਮਹਲ ਨ ਕੋ ਅਟਕਾਵੈ ॥
ਕਹਿ ਰਵਿਦਾਸ ਖਲਾਸ ਚਮਾਰਾ ॥
ਜੋ ਹਮ ਸਹਰੀ ਸੁ ਮੀਤੁ ਹਮਾਰਾ ॥੩॥੨॥

I have reached that region of spiritual which is free from all anxiety.
There is no pain and sorrow.
There is no attachment and no taxes to pay.
I have arisen above all fear, error
and there is no coming down from this stage.
Now I have found my true Home and enjoy eternal bliss.
The Crown of everlasting spiritual Kingship has been bestowed on me.
All thoughts of mine and thine, second or third have vanished.
I see One and One alone.
It is an ever glorious eternal realm and in it dwells those whose hearts

are filled with the glory of God.
Having reached atonement with the Divine Law their actions become spontaneous and natural, free from all restraint of attachment.
Sayeth Ravdass Chamar, all shackles of doubts and fears have been removed. I have become a free man and he who has reached this stage is my true friend and spiritual companion.

(Sri Guru Granth Sahib Ji 345)

7 **Pipa Ji** was a Raja of Gungraogarh India. He was a disciple of Ramanand and meditated on Ram, the all pervading. He gives his experience along the path of self realization in the following words:-

ਪੀਪਾ ॥
ਕਾਯਉ ਦੇਵਾ ਕਾਇਅਉ ਦੇਵਲ ਕਾਇਅਉ ਜੰਗਮ ਜਾਤੀ ॥
ਕਾਇਅਉ ਧੂਪ ਦੀਪ ਨਈਬੇਦਾ ਕਾਇਅਉ ਪੂਜਉ ਪਾਤੀ ॥੧॥
ਕਾਇਆ ਬਹੁ ਖੰਡ ਖੋਜਤੇ ਨਵ ਨਿਧਿ ਪਾਈ ॥
ਨਾ ਕਛੁ ਆਇਬੋ ਨਾ ਕਛੁ ਜਾਇਬੋ ਰਾਮ ਕੀ ਦੁਹਾਈ ॥੧॥ ਰਹਾਉ ॥
ਜੋ ਬ੍ਰਹਮੰਡੇ ਸੋਈ ਪਿੰਡੇ ਜੋ ਖੋਜੈ ਸੋ ਪਾਵੈ ॥
ਪੀਪਾ ਪ੍ਰਣਵੈ ਪਰਮ ਤਤੁ ਹੈ ਸਤਿਗੁਰੁ ਹੋਇ ਲਖਾਵੈ ॥੨॥੩॥

One need not go to a temple and worship a stone image, One need not burn incense, light ghee in earthen pots, take flowers and green leaves for puja (for worship of the stone deity). Search within and you shall realize the Divine who dwells in all human frames.
The whole universe is a manifestation of the Eternal Divine.
All forms spring from the Divine Ocean
and then, like waves in the sea, merge into it.
The Eternal Divine who permeates the universe is in every human heart. He who looks within by meditation and prayer realizes Him.
In deep humility, says Pipa, “The Eternal Divine is an Everlasting Reality, and the guidance of a True Teacher, who is God Conscious makes one realize Him, both within and without. The whole outlook is changed and the Universe manifests itself clothed in one Divine Glory. The mind, the tongue and the eyes see Him and Him alone.”

The above instances of seven searchers of God, who belong to various castes, creeds and ranks of society, who begin their search after truth in their own way, but ultimately took to meditation on the Divine Name, Ram, Gobind or Allah, clearly shows to us that every sincere and honest searcher after truth is naturally guided in his path of Self Realization and become God Conscious. His mind throbs with love for the whole-created universe and all mankinds appear to him as brothers and sisters in spirit, without any distinction of caste, creed ,race or colour. In the words of Guru Arjan Dev Ji:

ਕਾਨੜਾ ਮਹਲਾ ੫ ॥
ਬਿਸਰਿ ਗਈ ਸਭ ਤਾਤਿ ਪਰਾਈ ॥
ਜਬ ਤੇ ਸਾਧਸੰਗਤਿ ਮੋਹਿ ਪਾਈ॥੧॥ਰਹਾਉ॥
ਨਾ ਕੋ ਬੈਰੀ ਨਹੀ ਬਿਗਾਨਾ ਸਗਲ ਸੰਗਿ ਹਮ ਕਉ ਬਨਿ ਆਈ ॥੧॥
ਜੋ ਪ੍ਰਭ ਕੀਨੋ ਸੋ ਭਲ ਮਾਨਿਓ ਏਹ ਸੁਮਤਿ ਸਾਧੂ ਤੇ ਪਾਈ ॥੨॥
ਸਭ ਮਹਿ ਰਵਿ ਰਹਿਆ ਪ੍ਰਭੁ ਏਕੈ ਪੇਖਿ ਪੇਖਿ ਨਾਨਕ ਬਿਗਸਾਈ ॥੩॥੮॥

Ever since I have found the company of Saints and followed their directions, all thoughts of mine and thine have vanished.
No one is my enemy and none a stranger.
I feel every one as my spiritual kith and kin.
Whatever God does is for the best.
I always keep myself resigned to His Will.
This balanced state of mind I have found
by following the advice of God conscious persons.
I realize the Eternal Divine pervading t
hrough the whole created universe.
It fills the heart of Nanak to see Him thus manifested in His Creation.

It is this realization from within that can be permanent basis of World Peace, for which we have assembled here, in this our Eighth World Congress of Religions for the establishment of World Peace. So let us gird up our loins and without

leaving our independent rites and rituals, bring all our co-religionists and the general public to daily meditation on the Divine Name, and prayer, and singing hymns in the Lord's praise.

The Eternal Divine is one, but His names are different according to the language which we speak:

Om, Allah, Ram, Waheguru, God........... are a few names which are given here. The searcher after the Divine within may choose any one of these or any other Name with which his mind is associated, and begin his daily meditation with complete love and devotion.

A simple statement of the time, the method, and the effect of meditating on the human mind is briefly given below:

The time for meditation fixed by Guru Nanak Dev Ji and the Holy Saints and Bhagats is at least three hours before sunrise. Some persons ask, what is the need of taking this trouble? Can't we meditate on the Divine Name at any time in the day? By all means meditate day and night without losing a single moment, but getting up at least three hours before sunrise has its own significance.

1. Mankind is divided into two parts: Those who follow the path of looking within, by performing unselfish and righteous actions in their daily life, meditation on the Divine Name, prayer and singing hymns in His praise every morning. Others who follow the path of hunting after pleasure and satiating their sensuous and sensual appetites.

Now every person radiates his own magnetism for good or for evil. These vibrations affect the minds of all in their own way. The persons who follow the path of Primrose way to the

Bonfire keep waking up to two or three in the morning, and then tired, exhausted and with their stomachs overloaded go to the realm of oblivion. Their dark and evil vibrations become dormant and inactive. The atmosphere gets free of their debasing tendencies.

On the other hand, all lovers of God to whatever caste, creed, race or colour they may belong, get up after two or three in the morning and meditate on the Divine Name. They radiate Divine waves which help all the early rising devotees of God in their effort to concentrate their mind on the Name.

2. The time is free from all noise, stir and bustle. The whole nature silently revells in the Divine Glory. Nature and the Divine within are in complete union. Their harmony enters the soul of the early riser and fixes his mind on the Divine Name.

3. After taking rest at night, one becomes fresh and fit. He can fix his attention on the Divine Name with a sound mind and a sound body.

4. The Peace of mind and the spiritual uplift which a man attains by meditating on God's Name in the early morning keeps him bouyant and unattached in the daily struggle of life. He does his duty without being enslaved by the daily temptations of worldly life. Method: - God, Allah, Ram, Waheguru.......................

The process is very simple and natural. The searcher is to sit in an errect posture with the right foot in the cavity between the shin and the thigh of the left leg, and the left foot in the right leg cavity, and with a heart full of love and devotion, slowly and steadily pronounce the Name he has chosen. He

should make the Name and its meaning dwell in his heart. For an hour or so, he should daily devote to meditation and prayer and then attend a congregational service in which hymns in the praise of God are sung.

The effect:- Every human being has the Divine within him, but it is hidden from his or her view by the cloud of selfishness, the impressions of all the actions one has done subject to lust, wrath, avarice, attachment and vanity. Just as a noonday Sun shining in the heavens with a dazzling brightness is suddenly hidden from our view by a cluster of clouds and we are left in the darkness, in the same way the Divine Sun is overshadowed by this cloud of selfishness. Slowly and steadily by daily meditating on the Divine Name and singing His Praise this cloud of selfishness is removed. The veil of ignorance, and attachment to the physical, is torn asunder and one feels His presence within and without.

The heart becomes intuned with the Infinite and atonement with the Divine Reality. Just like a drop in the ocean, the ocean and the drop become one, but the drop cannot express the greatness of the ocean.

God is the subject matter of Consciousness. He is beyond the scope of the limited intellect of man. He can be realized but cannot be expressed in words. Just as joy and sorrow are felt but are inexpressible in human language.

So let us representatives of various religions, countries, climes and races, lay stress on the realization of the Divine by meditating on His Name, singing His Praises and the unselfish service of mankind, coupled with sweet humility and righteous dealing with our fellowmen. Then the day foretold by all prophets, seers, sages and Gurus will come,

when mankind realizing their true spiritual kinship would live in an atmosphere of mutual trust, love and goodwill. The sword shall be turned into the ploughshare, and Heaven filled with Peace and Bliss shall come down to this Earth, now torn asunder, by mutual hate, mammon worship and hunt after low pleasures of the flesh.

Om, Amen, Sat Sri Akal, Allah-O-Akbar, Shanti, Shanti, Shanti.

THE GOLDEN RULES OF SIKHI

1. To become a devotee of only the One Almighty God and always to keep Him as your support, both in times of happiness and difficulty. Not to believe in living Gurus, Devi, Devtas

etc. because they are all the servants of the All-Powerful Lord.

2. To take Amrit from the five pyares and become a Guruwala. Without the Amrit one is without a Guru (Spiritual Preceptor). Amrit literally means to be Immortal or become deathless. In Sri Guru Gobind Singh Sahib Ji's words:

Drink Amrit (holy water) of the double-edged sword (Khande-di-Pahul) and become Immortal. From Guru Nanak Dev Ji to Sri Guru Teg Bahadur Sahib Ji the baptism used to be charan pahul. Water touched by Guru Ji's toe was considered holy water and drunk by those who wanted to join the Sikh Panth. Sri Guru Gobind Singh Sahib Ji changed it to Khande-di-Pahul.

3. To get up during the Ambrosial hours of the morning, that is, the last pahar of the night (Amritvela or Deathless Time) between 3 am to 6 am and repeat Dhan Sri Guru Granth Sahib Ji five times before doing anything.

4. To take a bath to freshen the body and then to sit in an isolated place and with one-pointed mind repeat the five Banis, which are: Japji Sahib, Jaap Sahib, Tav Prasad Savaiye, Chaupai Sahib and Anand Sahib.

5. To repeat the mool mantar at least 125 times and

Gur Mantar (Waheguru) 500 times before taking breakfast.

6. In the evening to do Rehras Sahib and before going to bed, Kirtan-Sohila. To repeat Waheguru mantar 500 times before going to bed.

7. To take out some time for Simran each day and, while performing one's daily chores, to repeat the Gur Mantar (Waheguru).

8. In happiness and sorrow, poverty or richness to remember the Lord always and learn to live in His Divine Will.

9. To make every effort to overcome lust, anger, greed, attachment to worldly things, ego and to do ardas before the Lord to help us to win over these deadly enemies residing in us.

10. To give up bad qualities such as jeolousy, slandering others, unnecessary gossip and thinking bad about others.

11. Not to be affected by praise or dispraise, honour or dishonour and to live a humble and simple life, giving up ego or Haumai. We should not get angry on listening to slander (nindah) regarding oneself and should always maintain a forgiving attitude.

12. We should not believe in high or low caste, and should pray for the happiness and general well-being of all living beings.

13. We should eat less, sleep less, talk less and be compassionate and merciful.

14. We should stop our mind from going towards evil thoughts and desires.

15. We should consider the material worldly things as temporary and destructible and to stay away from their attachment.

16. To speak the Truth always, and keep away from bad qualities of lying, cheating, fraud, greed etc.

17. To stay away from other's wealth and women (or spouse) and lead a disciplined life.

18. To live a life of purity, to see goodness in everybody and not to hurt anyone by words, thoughts or deeds.

19. To live a life of humility, and to stay away from outward signs of goodness, and meaningless rites and rituals.

20. One should perform Kirt (labour) by honest means, take out deswand (one-tenth) of one's honest earnings for God's work and also deswand of one's time for charitable deeds.

21. One should not show others how much charitable deeds, puja paath, simran, pilgrimage, sewa etc. one has done because by doing so one loses the fruit of such merits.

22. Keep the company of holy people and attend Sat-Sangat regularly.

23. Keep the mind always in a state of happiness and free from evil thoughts and desires.

24. Do not become egoistic regarding one's strength, worldly knowledge, wealth, cleverness and human body which one can lose anytime.

25. Keep death and the vicious cycle of births and deaths (transmigration of the soul) always in the mind and feel the presence of the Lord twenty-four hours of the day.

26. Keep away from liquor, tobacco, cigarettes etc. and sustain body with sattvic food (vegetarian diet).

27. Stay away from dramas, cinemas, bad songs, dancing, clubs etc. In Sri Guru Gobind Singh Sahib Ji's words: Pleasure giving performances are bad deeds; God fearing people are ashamed of such acts.

28. Keep the company of God fearing people and stay away from Manmukhs (who follow the desires of their minds).

29. Contemplate or Vichar the Gurbani regularly and walk in its teachings.

30. Always follow the religious path or marag (Dharam) and do not support irreligious activities.

31. Put value on this precious human birth, which even the Devtas (demi-gods) desire; stay away from sins and sinful desires and consider oneself as only a traveller in this illusionary world.

32. To do ardas before Sri Guru Granth Sahib Ji regularly to bless us with such power or Shakti so that we can follow the above mentioned Guru's way of disciplined life.

Kes Chamatkar Sacha Guru Nirali Khoj

Naam Simran Jugati

RESPECT YOUR GURU JI, SRI GURU GRANTH SAHIB JI

1. When you go to the Gurdwara, go as a humble nobody. Wash your hands and feet before going into the temple. Wearing socks inside the Darbar Sahib is a sign of disrespect for your Guru Ji.

Guru Arjan Dev Ji walked barefooted 35 kilometers from Goindwal Sahib to Harmandir Sahib in Amritsar, walking behind Bhai Buddha Ji, who was carrying the Pothi Sahib on his head. Guru Ji was doing chor over Pothi Sahib , the first Granth of Sikhs. Bhai Buddha Ji, who was the first high priest of Harimandir Sahib also walked barefooted.

After the first perkash of Pothi Sahib at the Harmandir Sahib, Guru Arjan Dev Ji used to sleep on the floor and Pothi Sahib was kept at a high place.

Are we greater than these two souls to walk with our socks into the presence of the eternal Guru, the King of Kings?

2. Walk into the presence of Guru Ji with both hands folded in front of the chest, and not hanging infront or by the side.

3. Put whatsoever paytaa (offering) you want before your Guru Ji in all humility. Do not throw the money with disrespect before Guru Ji.

4. Bow down before Guru Ji in such a way that, the left knee touches the ground and the right knee is raised slightly. Put both hands palms downwards with the idea of holding

the feet of Guru Ji who is sitting in front of us. Guru Granth Ji maneo, Pargat Guraah Ki Deh.

5. Then get up slowly and take a circle around the Sri Guru Granth Sahib Ji (parkarma) once and bow again in the above manner. Then face the Guru Sangat and wish them Waheguru Ji Ka Khalsa, Waheguru Ji Ke Fateh. Taking a circle around the Guru Ji is a sign of humility.

Sri Bhagwan Krishn Ji did a parkarma around his childhood friend when Sudama came to see him at Dwarka. Bhagwan Krishn Ji was an incarnation of God in Duoparjug and King of Dwarka. Such humbleness shown by an Avtaar is a lesson for us to remember.

According to Bhai Gurdas Ji those feet are blessed who do parkarma of Guru Ji.

6. Always go in the presence of Guru Ji with your beard perkash and not tied. While reading Gurbani and while doing ardas the beard should be open. One should only read from Sri Guru Granth Sahib Ji after taking a full bath. A parna or a piece of cloth should be around the neck while doing ardas and when doing paath from Sri Guru Granth Sahib Ji. It is a sign of humility.

Kirpan paytaa should be done to the Kara Prasad during Ardas.

ਅਨਿਕ ਪ੍ਰਕਾਰ ਭੋਜਨ ਬਹੁ ਕੀਏ ਬਹੁ ਬਿੰਜਨ ਮਿਸਟਾਏ ॥
ਕਰੀ ਪਾਕਸਾਲ ਸੋਚ ਪਵਿਤ੍ਰਾ ਹੁਣਿ ਲਾਵਹੁ ਭੋਗੁ ਹਰਿ ਰਾਏ ॥੨॥

I have in various ways prepared good many food and many sweet dishes. The kitchen I have made neat and pure.
Now, O' Lord, the King, partake Thou of the delicacies

(Sri Guru Granth Sahib Ji 1266)

7. Kara Prasad should be taken very little (kinka). If taken little or kinka it becomes into Grace or Kirpa of Guru Ji. If taken in large amounts then it remains as Kara Prasad.

8. Whilst sitting in the presence of Guru Ji, one should sit Saavdaan and Ekargar chit, that is, with one pointedness of the mind, and the body should not move. Talking or gossiping in the presence of Guru Ji is a Cardinal Sin, getting the person a one way ticket to Hell or Narak.

9. While taking langgar or food in Guru Ji's kitchen one should sit on the floor in the form of Pangat.

Akbar the Great, the Moghul Emperor at Delhi came to visit the third Nanak, Guru Amar Das Ji at Goindwal Sahib. Guru Ji informed his sewadars that the Emperor could meet him only after taking food in the Guru Ji's free kitchen. Akbar and his ministers sat with the common people on the ground and ate food and then met the Guru Ji.

10. Guru Ji's resting place (Sukhasan) should not be cupboards but a beautifully decorated bed, scented with fragrance and flowers, covered with a chandowa.

11. Ardas done before Guru Ji should be short and to the point. A list of names of people who donated should not be mentioned. Waheguru is All-Knowing (Antarjami). He knows who has given what. It shows our foolishness when we read the names before Him.

ਸਾਹਿਬ ਸ੍ਰੀ ਸਭ ਕੋ ਸਿਰਨਾਇਕ ਜਾਚਕ ਅਨੇਕ ਸੁ ਏਕ ਦਿਵੱਯਾ ॥

.... Beggars are countless, Giver is only One. (Tav Prasad Savaiye - Sri Guru Gobind Singh Sahib Ji)

ਵਿਣੁ ਬੋਲਿਆ ਸਭੁ ਕਿਛੁ ਜਾਣਦਾ ਕਿਸੁ ਆਗੈ ਕੀਚੈ ਅਰਦਾਸਿ ॥

Without being told, the Lord knows everything, so before whom else

should we make a supplication?

(Sri Guru Granth Sahib Ji 1420)

Waheguru Ji Ka Khalsa
Waheguru Ji Ki Fateh